



Hanuman

The Asadhya Sadhaka Swamin

(A study on the multidimensional God)



Hari Sarvottama – Vaayu Jeevottama – Sri GuruRaajo Vijayate

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Preface

Ramayana is an epic portraying exemplary characters. Rama is the ideal king, Sita the perfect wife and Hanuman the perfect devotee. The character of Hanuman exemplifies how devotional service is practiced in its perfection, how a pure devotee relates with his worshipping Lord and how the Lord reciprocates.

The whole world came to know about people of VANARA race for the first time, through the all-time great epic of Valmiki Ramayana and Hanuman, the Vanara character, which was filled with all possible superman qualities such as adventurism, heroism, spiritualism, strength, sacrifice, service, valor, righteousness, fight for liberty, love, truth, faith, devotion, dedication, celibacy, loyalty, capacity to assume any form of body, capacity to fly in the sky, etc.

The epic Ramayana was with full of vanara warrior characters such as Vali, Sugreeva, Jambavan, Angad, etc., who were as much valorous as Hanuman. It was described in Ramayana that all these vanara warriors took an active role in searching for and rescuing Sita, who was abducted by demon Ravana, the king of Lanka in the absence of Srirama and Laxmana.

When Ravana had become invincible by the boons he had obtained from Brahma, he became a terror to even the powerful demigods. With Lord Brahma at their head, they prayed to the omniscient Lord Vishnu for help. In response, Lord Vishnu confirmed that He would descend as Rama, the son of King Dasaratha. He also ordered the demigods as follows, "Soon My advent on earth will occur. Assisted by all of you I will crush the despicable Ravana. The evil one did not ask for immunity from humans and animals. As promised, I will

descend as a human. Without leaving your posts as the controllers of the universe, you are capable of expanding yourselves. You should therefore appear on the earth as Vanaras.

In accordance to the wish of Lord Vishnu, Indra, the king of the demigods expanded into Vali, Surya, the Sun-God into Sugriva, Vishwakarma the celestial architect into Nala and the Ashwini twins into Mainda and Dvidida. Vayu, the wind-God, expanded into the mighty Hanuman. In a divine incident, as soon as he was born BrahmaAdi Devaatas showered blessings on Hanuman.

Birth of Hanuman was pre-ordained along with the incarnation of God Vishnu as Ram. Gods sent him to earth to serve Ram and help him in his 'mission' to destroy all evil elements which were trying to destroy true 'Dharma'.

Hanuman accepted Sun god (Savithru naamaka Narayana) as his guru and learned from him the Vedic scriptures. Later on, Hanuman on several occasions displayed his impeccable grasp on Vedic scriptures, when trying to convince Ravana to give up Sita, when counselling Sugriva and by strictly following the codes of battle in the war against the rakshasas. His strength and skills as a warrior are matched by his keen intellect, knowledge of the scriptures and a deep compassion for all living entities.

While living in exile with Sugriva, Hanuman first encountered Rama and Lakshmana as they searched for Sita. Hanuman on the orders of Sugriva had disguised himself as a Brahman to try and find out if the two mighty bowmen were sent by Vali, the vengeful brother of Sugriva. However, on seeing them, all doubts were immediately wiped from the mind of Hanuman who immediately revealed his true form. From this time, Hanuman became completely absorbed in one and the only one thing, the service of Rama.

Hanuman the perfect devotee - The relationship between Rama and Hanuman demonstrates the perfection of devotion in the mood of service (dasya-rasa). In an almost classical manner Hanuman demonstrated the symptoms of pure devotional service. Everything that he did was only for the pleasure of Lord Rama, whether it was building bridges, fighting rakshasas or flying across the country to fetch life-saving herbs, his constant meditation was how to best serve Rama. When he sought out Sita in Ravana's Lanka, he was not merely satisfied at delivering to her the message of Lord Rama. He also destroyed the forest, killed many rakshasas and burnt down half of Lanka.

That is the mood of a pure devotee. To consciously cultivate everything that is positive to the service of the Lord and reject everything that is not. Even though Lord Rama reciprocated very sweetly with gratitude, praise or benedictions for Hanuman, he never had any expectation for them. Hanuman often presented himself as a simple ignorant monkey in front of Rama. When Hanuman returned from Lanka with news of Sita, an overjoyed Rama embraced him tightly. However, a clearly uncomfortable Hanuman stated that his position could only be at the feet of his Lord. The highest reward for him was to serve Lord Rama. Service to Rama was the most exalted destination for Hanuman, and he constantly endeavoured to perfect himself in this respect.

After ruling for thirteen thousand years when the time came for Lord Rama to return to His eternal abode, most of His close associates, including Sugriva, accompanied Him. However, Lord Rama ordered Hanuman to stay back, to protect and inspire His future devotees. Lord Rama gave Hanuman the benediction that he would live for as long as His glories would be sung in any corner of the world.

The Sundarakanda section of the Ramayana is in itself greatly inspiring. This section deals with the story of how Hanuman crossed the ocean to reach Lanka in search of the abducted Sita. It ends with the story of how he came back after finding her.

There is strength in his character at all levels: he is brave and courageous physically. He is mentally of very fast. He has conquered the emotions of desire, anger lust and so on.

Hanuman the superman of Ramayana -_Ancient epics, Ramayan, Mahabharat - and the Puranas, describe him as a great warrior of extraordinary strength and supernatural powers. What sets him apart is his tail and a face of an ape. This probably comes from the tribe he belonged to. Vanara, the name of his tribe, also means ape. From the moment he met Ram, who in search of his abducted consort Sita happened to pass through the Vanara kingdom of Vali and Sugreev along with younger brother Laxman, he became his constant companion.

His exiled king Sugreev sent him to Lanka to seek out Sita who was in the island's rakshasa king Ravana's captivity. During the attack on Lanka, Hanuman was one of the chief warriors. There were none among the enemy to match his super-human strength. Crossing the sea, burning of Lanka, fetching sanjivani herb from the Himalayas to bring Laxman back to life after being struck down by Ravana's son are some of the famous episodes from his exploits.

Hanumantha was an excellent ambassador. Hanuman's speech was always soft and gentle. Hanuman disguised himself as a brahmin and approached the two men. Hanumantha could easily understand the nature of other people. As soon as he saw Rama and Lakshmana, he realized that they were not deceivers, but noble persons. He introduced himself as a Minister of Sugreeva and politely enquired about their

credentials. They introduced themselves as Dasarathaputras Rama and Lakshmana and that they were in search of Rama's wife Sita who was abducted by a rakshasa. They also told Hanuman that they were on the lookout for Sugriva for help.

Rama was very much pleased when he heard the words of Hanumantha. He said to Lakshmana, "Did you hear his words? Even an enemy with his sword drawn would be pacified by such words. If a ruler has such a messenger, his efforts will always be successful."

Then Hanuman volunteered to carry them on his shoulders and take them to Sugreeva. After reaching Rushyamukha mountain, Hanuman introduced Rama and Lakshmana to Sugriva and appraised Sugriva of Rama's need for help. Sugriva was pleased about the noble stature of the brothers and greeted them.

Even though Hanuman appeared in the Treta-yuga, millions of years later he made an appearance again in the Dwapara-yuga to help Bhimasena. In order to serve Sri Krishna in the battle of Mahabharata, Hanuman, personally resided in the flag on the chariot of Arjuna. During the battle, the fierce cries of Hanuman struck terror in the hearts of the opposition and greatly encouraged the Pandava warriors.

Devotees pray to Hanuman to protect them from material obstacles in the path of devotional service and engage them in the service of the Supreme Lord Rama. The saga of Hanuman as a devoted aide of Ramayan's hero Ram is as popular throughout world as it is in India or wherever Indians live.

Worship of Lord Hanuman is prevailing in Hindu religion since Ramayana days and Lord Hanuman is one of the best known and most widely worshipped Deities of Hindu Religion. All walks of people worship him regardless of affiliations. Lord Hanuman the personification of true and resolute devotion to Lord Sri

Rama is known for his righteousness, courage, strength, valor and discriminative intelligence. He is considered as the all-powerful Deity capable of eradicating grief and providing solution to the mundane problems.

बुद्धिर्बलं यशो धैर्यं निर्भयत्वमरोगता ।

अजाड्यं वाक्पटुत्वं च हनुमत्स्मरणाद्भवेत् ॥

buddhirbalaṃ yaśo dhairyaṃ nirbhayatvamarogatā |
ajāḍyaṃ vākpaṭutvaṃ ca hanumatsmaraṇādbhavet ||

Above sloka from Aanjaneya Sthuthi is just an example of benefits of praying Lord Hanuman. One will be blessed with wisdom, strength, fame, valor, fearlessness, good health, dearth of lethargy and speech vigor by worshipping Lord Hanuman.

There is nothing that Lord Hanuman cannot bestow upon his true devotee. He is also capable of revitalizing the spiritual qualities in an individual and putting him on the right track towards the ultimate goal of salvation. Lord Hanuman the living God is easily accessible by chanting of Sri Rama Nama.

With this background, here I present my miniscule attempt in the form an eBook, on the multidimensionality of the mighty God Hanuman and some of his exemplary feats for the benefit of novice understanding.

Samarpana

Sri Raghavendra Theertha Guruvantargata

Sri BharatiRamana MukhyPranaantargatha

Sri MoolaRamachandra-priyathaam-preetho-varado-bhavathu

Sri KrishnaArpanamastu

nAhAm kArtA hAriH kArtA



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Hanuman - the VaAyu JeEvottama



VaAyu the MukhyapraAna has a unique/special place in Dvaita tradition/philosophy.

He is the chief assistant of Lord Vishnu.

He directs and regulates all our senses and activities.

There is visesha saAnnidHya of Bhagavantha (Vishnu) present in him (Vaayu);

VaAyu has the highest knowledge and highest devotion.

He is supreme among the souls.

He is the preceptor (Guru) for all.

He helps the souls at the time of liberation by removing the subtle body. Nobody can get liberation without his (VaAyu) grace and the grace of ParamaAtma Vishnu.

MukhyaPraAna - vAyurDevadevo vishishTaH

वायुर्भीमो भीमनादो महौजाः सर्वेषां च प्राणिनां प्राणभूतः ।

अनावृत्तिर्देहिनां देहपाते तस्माद्वायुर्देवदेवो विशिष्टः ॥

vAyurbhImo bhImanAdo mahaujAH sarveshhAM cha prANinAM prANabhUtaH |

anAvR^ittirdehinAM dehapaTe tasmAd vAyurdevadevo vishishhTaH ||

Above sloka establishing Vaayu Jeevottamatva is from three sacred texts viz.

- Maha Bharata (Shanti Parva);
- Mahabharata Tatparya Nirnaya (2.161) and
- Khila Vaayu Stuthi;

Vayudeva is mighty, terrible, and very powerful (mAhaujA).

He makes terrible (BheEmanAdo) sound (to frighten enemies);

He is the giver of life (praAna) to all sentient beings,

when the body of these embodied beings falls (on death/dEhapAta),

he does not return to it (anAvrutti);

VaAyu is Mukhya PraAna the vital air for life (PraAna);

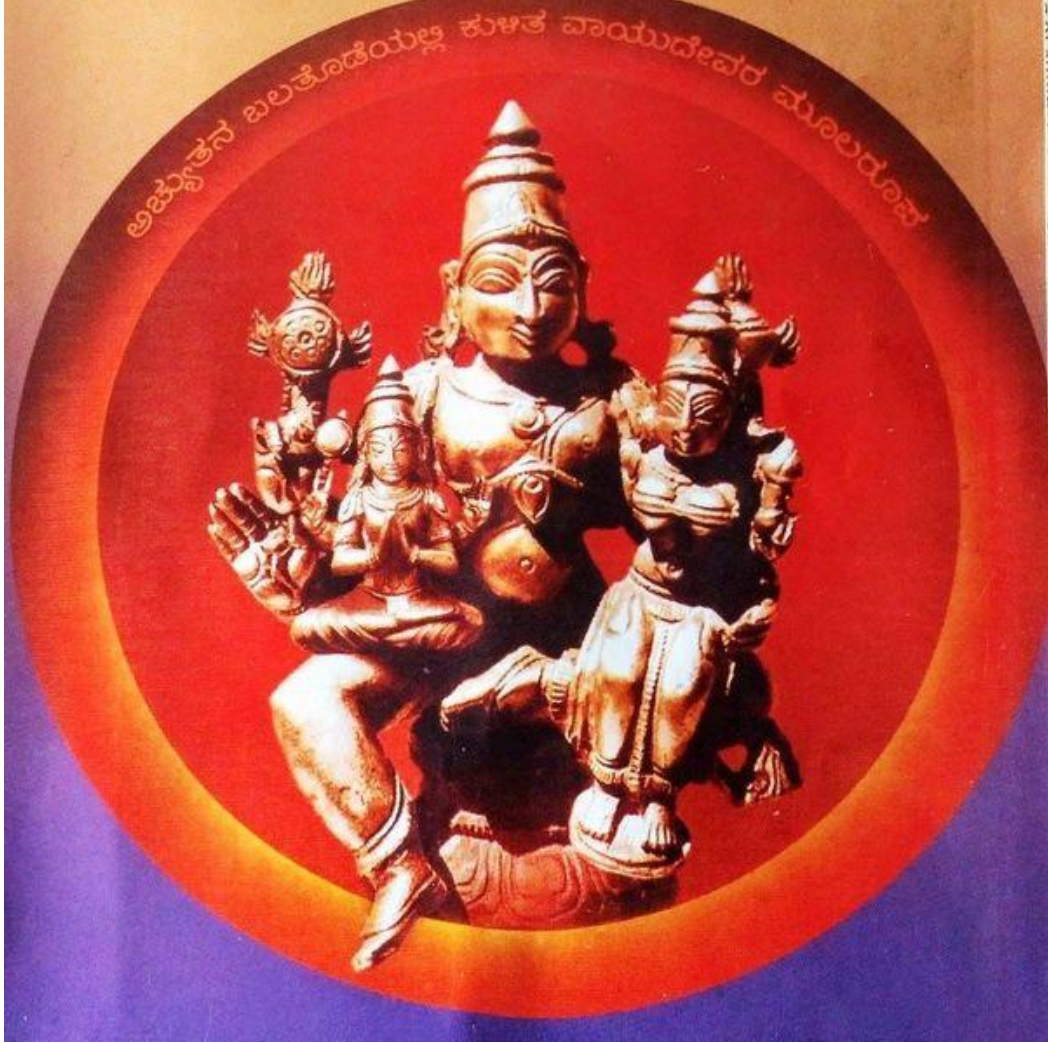
Because of whom we all are breathing.

When all the TathvaAbhimaani devataas in our body leaves still a person is able to survive.

But when VaAyu devaru leaves the body, we cannot survive.

The mere existence of all JeEvas is dependent on VaAyu devaru.

VaAyu is superior to all other Devatas and regarded as the highest of the gods (distinguished); VaAyu is JeEvottama;



prANAt-vAyurajAyata (Purusha-Sukta) - from the breath (PraAna) of AadiPurusha (Lord Vishnu) VaAyu (MukhyaPrana) is born;

In Sookshma Srushti >"Sankarshanaath Jayaayaam Suutranaamaka Vaayu Jatah:" [Vaayu (Suutranaamaka) is born out of Lord Sankarshana & Jaya Devi;]

Lord Vishnu is extolled as "VAAYU VAAHANA"

(Sri Vishnu Sahasranama stothram - sloka # 36)

the one who has VaAyu as his carrier;
the one who gets the things done through VaAyu;
making him to move as per His directions.
VaAyu is the chief of air gods Mukhya PraAna.
VaAyu means the air, the vital air for life (PraAna);
Lord Vishnu is the one who makes the vital air move.
He is the life giver and the vital air that gives/sustains life.
Lord Vishnu is the PraAna (Life) to everyone including
Devathas.

nārāyaṇāt prāṇo jāyate (PraAna has emanated from the
Primordial Supreme God SriManNarayana);

He (Lord Vishnu) is the one who is there in all beings
controlling their breath through VaAyu (Mukhya PraAna).

Assimilation of PrAna-Tattva of VaAyu devaru is very important
in understanding Vaayu Jeevottamatva.

ashvamedhaH kratushreshhTho jyotiHshreshhTho divAkaraH |
brAhmaNo dvipadAM shreshhTho devashreshhThastu mArutaH;

(MahaBharata Tatparya Nirnaya 2.159)

- Asvamedha is the highest of sacrifices;
- Sun is the highest of the luminaries;
- Brahmana is the highest of the bipeds (men); and
- Maruthi (VaAyu) alone is the highest of the Gods.

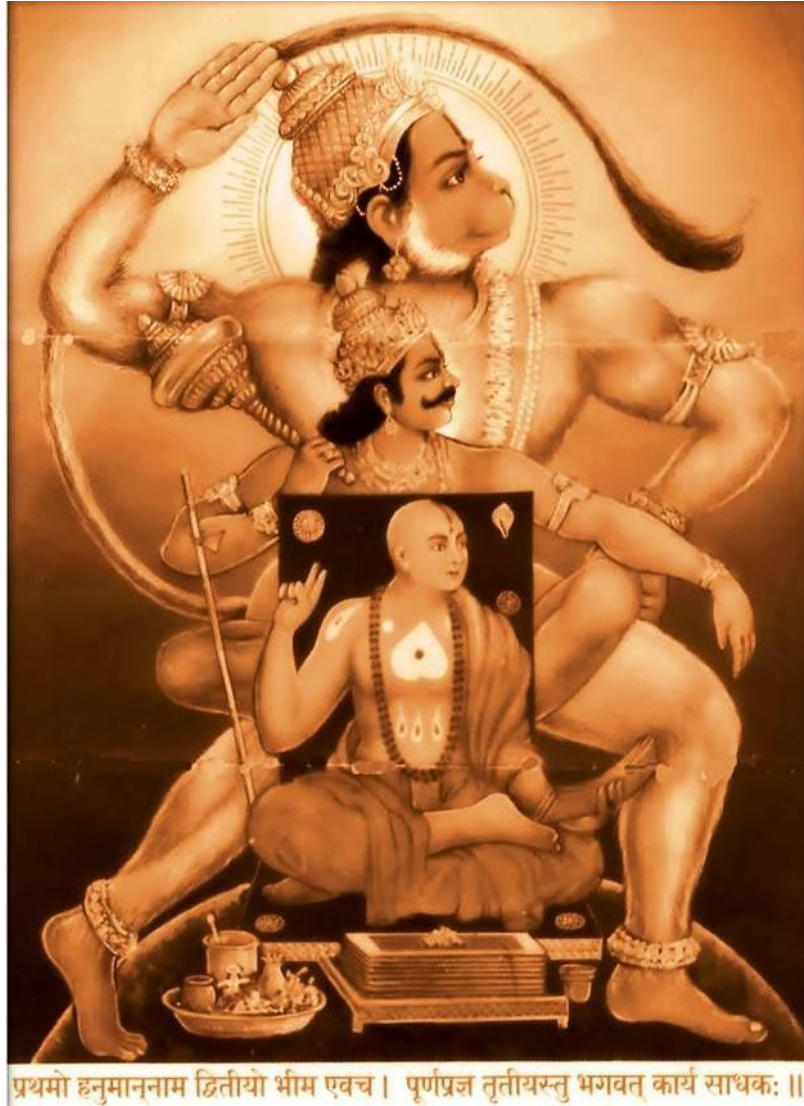
balamindrasya girisho girishasya balaM marut |
balaM tasya hariH sAxAnna harerbalamanyataH ||

(Mahabharata Tatparya Nirnaya – 2.160)

- Rudra is giver of strength to Indra;
- VaAyu is giver of strength to Rudra;
- VaAyu's strength is got directly from NaArayana; and
- No one else gives strength to NaArayana.

VaAyu is vibhooti roopa of Lord Sri Hari - "pavanaḥ pavatām asmi rāmaḥ...." (Bhagawadgita - Vibhooti Yoga);

Lord Sri Krishna says that He is Vaayu (PAVANA) among the purifiers. This establishes the sanctity and sacredness of Lord Vaayu.



What does the term HANUMA indicate?

In a Vedic sense HANU indicates GyaAna/Buddhi/Mati and HANUMA means the one who is....

BUDDHIMAAN - MATIMAAN - GYAANASHEELA;

POORNA PRAGNYA the one who is equipped with thorough and comprehensive knowledge;

DASAPRAMATI the one having full of/provider of infinite knowledge;

HANUMA IS > Buddhi-MataAm VarisHttha the one who is foremost among the intelligentsia;

buddhau cha nAnyo hanumatsamAnaH
pumAn kadAchit kva cha kashchanaiva ||

(Mahabharata Tatparya Nirnaya)

There is no other person equal to Hanuman in knowledge/intelligence, renunciation, devotion to Lord SriHari, fortitude, steadiness, vitality, strength, zeal and intelligence at any time or in any place.

there is no one who is as knowledgeable as Hanuman;

someone besides Lord Hanuman cannot be found in Buddhi/intelligence/knowledge;

WHO IS HANUMAN? (in simple terms...)

मनोजवं मारुततुल्यवेगं
जितेन्द्रियं बुद्धिमतां वरिष्ठ ।
वातात्मजं वानरयूथमुख्यं
श्रीरामदूतं शरणं प्रपद्ये ।

Mano-Javam Maaruta-Tulya-Vegam
Jite[a-I]ndriyam Buddhi-Mataam Varishttha |

Vaata-Atmajam Vaanara-Yuutha-Mukhyam
Shriiraama-Duutam Sarannam Prapadye |

Meaning...

Lord Hanuman the one, who is as swift as the mind and as fast as the Wind God (VaAyu);

He is the one who has conquered the senses; a master of Senses who keeps them always under his control; foremost among the intelligentsia, honoured for his learning, intelligence and wisdom;

who is the son (Pavana Puthra) and incarnation of the Wind God (Vaayu);

who is the chief of the army of Vanaras (Monkeys);

who is the messenger (emissary) of Lord Sri Rama;

I surrender to such mighty God Hanuman 🙏

This sloka graphically depicts the multifaceted personality of Hanuman, his supersonic speed, his control over senses, his razor-sharp wisdom, his pre-eminence among the simian battalion and his outstanding achievement as the ideal emissary etc.

ज्ञाने विरागे हरिभक्तिभावे धृतिस्थितिप्राणबलेषु योगे ।

बुद्धौ च नान्यो हनिमत्समानः पुमान् कदाचित् क्वच कश्चनैव ॥

j~nAne virAge haribhaktibhAve dhR^itisthitiprANabaleShi yoge !

buddhau cha nAnyo hanumatsamAnaH pumAn.h kadAchit.h
kvachakashcha naiva !!

There is no other person equal to Hanuman in knowledge, renunciation, devotion to Lord Sri Hari, fortitude, steadiness, vitality, strength, zeal and intelligence at any time or in any place.

अतिलक्षणसंपन्नं माधुर्यगुणभूषितम् ॥
बुद्ध्या ह्यष्टाङ्गया युक्तं त्वमेवार्हसि भाषितुम् ।
atilakShaNasaMpannaM maadhuryaguNabhuuShitam ॥
buddhyaa hyaShTaaN^gayaa yuktaM tvamevaarhasi
bhaShitum|

Above sloka from epic Ramayana in the episode of Lord Hanuman meeting Seeta Devi; wherein Seeta Devi after listening to Lord Hanuman eulogizes him for his intellectual attributes; saying that,

“He (Hanuman) alone can utter these words (qualities/glory/sovereignty of Lord Sri Rama); who is endowed with exceedingly good attributes, embellished with a grace of style and filled with intelligence, consisting of eight excellences;

➤ **What are those eight intellectual excellences?**

शुश्रूषा श्रवणं चैव ग्रहणं धारणां तथा ।
ऊहापोहोऽर्थ विज्ञानं तत्त्वज्ञानं च धीगुणाः ॥

Subhashita says...

shushruShaa shravaNaM chaiva |ghruhaNaM dhaaraNaM tathaa |
uuhoapehoarthavijJnaanaM | tattvajJNaanaM cha dhiiguNaaH ॥

are the eight essential characteristic features of intellectual excellence which Lord Hanuman possess; they are...

SUSRUSHA – Obedience, desirous/keenness of hearing, attentive,

SRAVANAM – Audibleness, attentive listening; anxiety of hearing;

GRAHANAM – Grasping/absorbing; acquiring, understanding, comprehension;

DHARANAM – Concentration, Retention;

UUHAM – Comprehend, inference, deliberation; tarka/vitarka

APOHA – Refuting, rejecting, arguing, denying, reasoning power, removal of doubt,

ARTHAVIJNAANAM – Comprehension of meaning

TATTVAJNAANAM – Thorough knowledge/insight of Truth (Yatharthha Jnaana);

understanding/grasping the essence of ultimate truth;

Lord Hanuman is foremost among the intellegentsia;

He knows that Lord Sri Rama is none other than the Supreme God Sri Hari SarVottama;

prathamO hanumAn nAma dviteeyO bheema Eva cha |

pUrNaprajna tRuteEyastu bhagavat kAryasAdhakaH ||

ಪ್ರಥಮೋ ಹನೂಮನ್ನಾಮ ದ್ವಿತೀಯೋ ಭೀಮ ಏವ ಚ

ಪೂರ್ಣಪ್ರಜ್ಞಸ್ತತೀಯಸ್ತು ಭಗವತ್ಕಾರ್ಯಸಾಧಕಃ

who was Hanuman in his first incarnation in Treta Yuga, undoubtedly the greatest devotee of Lord Sri Rama and who had served Sri Ramachandra (Lord Sri Raama) with true and resolute devotion;

who was Bheemasena of Mahabharatha fame in Dwapara Yuga; a great devotee at the service of Lord Sri Krishna;

bhīmasēna samō nāsti sēnayōrubhayōrapī |

pāṇḍityēca paṭutvē ca sūratvē ca balēpi ca||

In the army of Kauravas and Pandavas there is none to equal Bhimasena in scholarship, skill, valour and strength.

who was Poornaprajna (another name of Madhvacharya) in Kaliyuga, the one who was equipped with thorough and

comprehensive knowledge at the service of Lord Vedavyasa
(incarnation of Lord Vishnu) in re-establishing the "Hari
Sarvottamattva"

yo vipralaMbha viparIta-mati prabhUtAn.h |
vAdAnnirasta kR^itavAn.h bhuvi tattvavAdam.h |
sarveshvaro haririti pratipAdaya.ntam.h |
Ana.ndatIrthamunivaryaM ahaM namAmi ||

My salutations to that school of thought (Tattvavaada) which
defeats all doctrines born out of ignorance and negative
tendencies, Anandatheertha the revered among saints, who
proclaimed the Supremacy of Lord SriHari (Hari Sarvottama),
Thus, at the service of the lotus feet of the Supreme God
Vishnu in all his incarnations...

श्रीखिलवायुस्तुतिः

वायुर्भीमो भीमनादो महौजाः सर्वेषां च प्राणिनां प्राणभूतः ।
अनावृत्तिर्देहिनां देहपाते तस्माद्वायुर्देवदेवो विशिष्टः ॥
प्रथमो हनूमन्नाम द्वितीयो भीम एव च ।
पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्यसाधकः ॥
ब्रह्मांता गुरवः साक्षादिष्टं दैवं श्रियःपतिः ।
आचार्याः श्रीमदाचार्याः संतु मे जन्मजन्मनि ॥
ज्ञाने विरागे हरिभक्तिभावे धृतिस्थितिप्राणबलेषु योगे ।
बुद्धौ च नान्यो हनिमत्समानः पुमान् कदाचित् क्वच कश्चनैव ॥
वातेन कुंत्यां बलवान् स जातः शूरस्तपस्वी द्विषतां निहंता ।
सत्ये च धर्मे च रतः सदैव पराक्रमे शत्रुभिरप्रधृष्यः ॥
यस्य त्रीण्युदितानि वेदवचने रूपाणि दिव्यान्यलं ।
बट् तद्दर्शतमित्थमेव निहितं देवस्य भर्गो महत् ॥

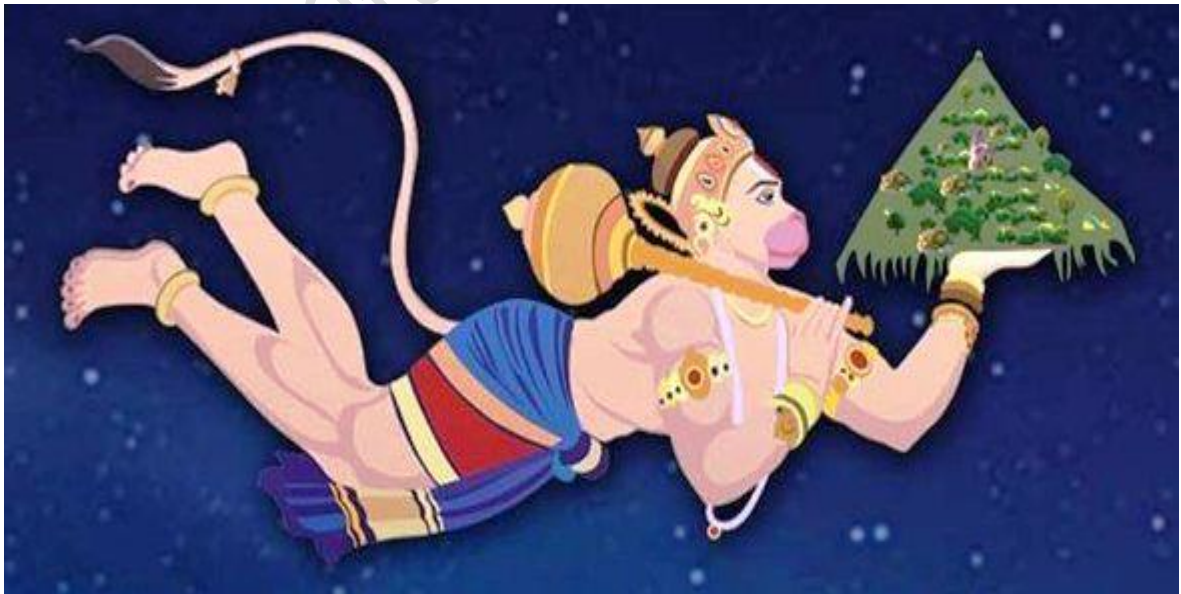
वायो रामवचोनयं प्रथमकं पृक्षो द्वितीयं वपु- ।
मध्वो यत्तु तृतीयमेतदमुना ग्रंथः कृतः केशवे ॥
महाव्याकरणाभोधिमंथमानसमंदरम् ।
कवयंतं रामकीर्त्या हनूमंतमुपास्महे ॥
मुख्यप्राणाय भीमाय नमो यस्य भुजांतरम् ।
नानावीरसुवर्णानां निकषाशमायितं बभौ ॥
स्वांतस्थानांतशय्याय पूर्णज्ञानरसार्णसे ।
उत्तुंगवाक्तरंगाय मध्वदुग्धाब्धये नमः ॥
येनाहमिह दुर्मार्गादुद्धृत्याभिनिवेशितः ।
सम्यक् श्रीवैष्णवे मार्गे पूर्णप्रज्ञं नमामि तम् ॥
अनन्याश्चित्तयंतो मां ये जनाः पर्यपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥
यः सर्वगुणसंपूर्णः सर्वदोषविवर्जितः ।
प्रीयतां प्रीत एवालं विष्णुर्मे परमः सुहृत् ॥
सूक्तिरत्नाकरे रम्ये मूलरामायणार्णवे ।
विहरंतो महीयांसः प्रीयतां गुरवो मम ॥
हनूमानंजनासूनुर्वायुपुत्रो महाबलः ।
रामेष्टः फल्गुनसखः पिंगाक्षोऽमितविक्रमः ॥
उदधिक्रमणश्चैव सीतासंदेशहारकः ।
लक्ष्मणप्राणदाता च दशग्रीवस्य दर्पहा ॥
मारुतिः पांडवो भीमो गदापाणिवृकोदरः ।
कौंतेयः कृष्णदयितो भीमसेनो महाबलः ॥
जरासंधांतको वीरो दुःशासनविनाशकः ।
पूर्णप्रज्ञो ज्ञानदाता मध्वो ध्वस्तसुरागमः ॥
तत्त्वज्ञो वैष्णवाचार्यो व्यासशिष्यो यतीश्वरः ।

आनंदतीर्थः शंनामा जितवादी जितेंद्रियः ॥
आनंदतीर्थसन्नाम्नामेवं द्वादशकं जपेत् ।
लभते वैष्णवीं भक्तिं गुरुभक्तिसमन्विताम् ॥
मनोजवं मारुततुल्यवेगं जितेंद्रियं बुद्धिमतां वरिष्ठम् ।
वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शिरसा नमामि ॥
बुद्धिर्बलं यशो धैर्यं निर्भयत्वमरोगता ।
अजाड्यं वाक्पटुत्वं च हनुमत्स्मरणाद्भवेत् ॥
न माधवसमो देवो न च मध्वसमो गुरुः
न तद्वाक्यसमम् शास्त्रम् स च तज्जसमः पुमान् ॥
भीमसेनसमो नास्ति सेनयोरुभयोरपि ।
पांडित्ये च पटुत्वे च शूरत्वे च बलेऽपि च ॥
॥ इति श्रीखिलवायुस्तुतिः ॥
श्रीकृष्णार्पणमस्तु

Sanjeevani episode

What is the philosophy behind? What is Yathartha?

What is dosha chintana in this episode?





First and the foremost dosha chintana is assuming Sri Rama as ordinary human being, taking help from others. It is Prabhu Ramachandra the Hari SARvottama giving an opportunity to his devotees to serve HIM and also take the credit.

What is that Sri Rama not capable of? does He really need help from others? how much time it requires for him to destroy Ravanaasura and his army?

He is the one who cannot be felled by anybody. He is valiant and is the one who strikes terror in the hearts of evil doers. He is the greatest, the supreme most and the invincible. RaAma is the foremost among the celestial and is the most valiant among the brave.

Apart from Rama & Hanuman does Laxmana really need help when he was felled unconscious. Who was Laxmana? He was

saakshaat (per-se) AadiSEsha the Serpent God. What harm any poison can do for him?

Sanjeevani episode is to prove/re-establish to the world a point that Hanuma is **Mukhyapraana** the Praana dEva the abhimaani devata for Praana and the Jeevottama. And also to show to the world the mighty power of Lord Hanuman and his unstinted devotion towards His Prabhu Sri Ramachandra.

Jambavantha says, that if Hanuma alone is alive that means all others are alive and safe? Needless to say Hanuma's Praana tattva.

In the Sanjeevani episode, there is a wrong interpretation by some versions that Hanuman could not identify Sanjeevani herb hence, he bought the entire Parvata. It is a wrong notion and dosha chintana of Mukhya Praana.

ज्ञाने विरागे हरिभक्तिभावे धृतिस्थितिप्राणबलेषु योगे ।

बुद्धौ च नान्यो हनिमत्समानः पुमान् कदाचित् क्वच कश्चनैव ॥

j~nAne virAge haribhaktibhAve dhR^itisthitiprANabaleShi
yoge!

buddhau cha nAnyo hanumatsamAnaH pumAn.h kadAchit.h
kvachakashcha naiva!!

There is no other person equal to Hanuman in knowledge/intelligence, renunciation, devotion to Lord SriHari, fortitude, steadiness, vitality, strength, zeal & intelligence at any time or in any place. There is no one who is as knowledgeable as Hanuman; someone besides Lord Hanuman cannot be found in Buddhi/intelligence/knowledge;

(MahaBharataTatparyaNirnaya)

अतिलक्षणसंपन्नं माधुर्यगुणभूषितम् ॥

बुद्ध्या ह्यष्टाङ्गया युक्तं त्वमेवार्हसि भाषितुम् ।

atilaṣaṇasaṃpannaṃ mādhuryaguṇabhūṣitaṃ ||
buddhyā hyaṣṭāṅgayā yuktaṃ tvamevārhasi bhāṣitaṃ |

Above sloka from epic Ramayana....in the episode of Hanuman meeting Seeta Devi; wherein Seeta Devi after listening to Hanuman extolls him for his intellectual attributes; saying that,

"He (Hanuman) alone can utter these words (qualities/glory/sovereignty of Lord Sri Rama); who is endowed with exceedingly good attributes, embellished with a grace of style and filled with intelligence, consisting of eight excellences.

Then, why did Hanuman bring entire Sanjeevani Parvata?

Lord Hanuman knows the mind and sankalpa of Sri Raamachandra Prabhu. It was Sri Ramaas' vachana to all Kapi Sena that whoever serves him are safe in his hands. (He is RamaBhadra). Therefore, Hanuman brought the entire Sanjeevani Parvata not only to the relief of Laxmana but also to help the Kapi Sena (as per sankalpa of his Prabhu Sri Ramachandra) who were felled in the war.

The herb hid itself (adrushya) to test Hanuman, so he lifted whole parvata instead. Parvata had many other herbs similar to MrutaSanjeevini that Not only give life to Laxmana but also revived dead vaanaras, healed all wounds of vanara sainya & removed impaled astras from their bodies thereby single handedly reviving entire army to its original status and full of life and vigor to serve ShriRaama's task. Proof that Jeevothamma ShriHanuma is solely responsible for serving and enabling others to serve Parmaatma.

Not only that, Hanuman's prowess/strength was such that He could within no time replace Sanjeevani Parvata at its original place by simply throwing it without even a single

stone piece misplaced. This was eulogized in Sri VayuStuti in the sloka #18 & 19 as follows by Sri Thrivikrama Panditaacharyaru that has been whetted by none other than SriMadAachaaryaru himself.

प्राक्पंचाशत्सहस्रैर्व्यवहितमहितं योजनैः पर्वतं त्वं
यावत्संजीवनाद्यौषध निधिमधिकप्राणलंकामनैषिः
अद्राक्षीदुत्पतंतं तत उत गिरिमुत्पाटयंतं गृहीत्वा
यातं खे राघवांग्रौ प्रणतमपि तदैकक्षणे त्वांहिलोकः

क्षिप्तः पश्चात्सत्सलीलं शतमतुलमते योजनानां स
उच्चस्तावद्विस्तार वंशच्यापि उपललवैव व्यग्रबुद्ध्या त्वयातः
स्वस्वस्थानस्थिताति स्थिरशकल शिलाजाल संश्लेष नष्ट
छेदांकः प्रागिवाभूत् कपिवरवपुषस्ते नमः कौशलाय...

prAkpa.nchAshatsahasraivya.rvahitamahita.n yojanaiH
pava.rta.n tvam.h |
yAvatsa.njIvanAdyaushhadha
nidhimadhikaprANala.nkAmanaishhiH |
adrAxIdutpata.nta.n tata uta girimutpATaya.nta.n gR^ihItvA
|
yA.nta.n khe rAghavaA.nghrau praNatamapi tadaikaxaNe
tvA.nhilokaH ||

Meaning...

Oh! Mukhyaprana, how shall I praise your deeds? In the past you flew from Lanka 1000 miles to bring life-saving Sanjivini from Gandhamana mounts. You lifted the mountain, carried it on your shoulder; You flew through sky in minutes as everyone saw; You kept it at the feet of SriRama & bowed down to him.

xiptaH pashchAtsatsaIla.n shatamatulamate yojanAnA.n sa |
uchchastAvadvistAra va.nshchyApi upalalavaiva
vyagrabuddhyA tvayAtaH |

svasvasthAnasthitAti sthirashakala shilAjAla sa.nshleshha
nashhTa |
chhedA.nkaH prAgivAbhUt.h kapivaravapushhaste namaH
kaushalAya ||

O' MukhyaPraana, the most intelligent & powerful one, as you were treating the affected ones with Sanjeevani, your mind was engaged in praising the Virtues of Prabhu Sri Ramachandra. You lifted & threw back the mountain huge & wide. It reached back its place, not a stone was misplaced all intact.

yo vipralaMbha viparIta-mati prabhUtAn.h |
vAdAnnirasta kR^itavAn.h bhuvi tattvavAdam.h |
sarveshvaro haririti pratipAdaya.ntam.h |
Ana.ndatIrthamunivaryaM ahaM namAmi ||

Meaning....

My salutations to that school of thought Tattvavaada which defeats all doctrines born out of ignorance & negative tendencies, Anandatheetrtha the revered among saints, who proclaimed the Supremacy of SriHari - Hari Sarvottama, Thus, at the service of the lotus feet of the Supreme God Vishnu in all his incarnations (Hanuma - Bheema - Madhva)

Assimilation of PrAna-Tattva of VaAyu devaru is very important in understanding Vaayu Jeevottamatva.

ಅಂಜಿಕೆನ್ಯಾತಕಯ್ಯ ಸಜ್ಜನರಿಗೆ ಭಯವು ಇನ್ಯಾತಕಯ್ಯ ||ಪ||

ಸಂಜೀವರಾಯರ ಸ್ಮರಣೆ ಮಾಡಿದ ಮೇಲೆ ||ಅ.ಪ||

ಕನಸಿಲಿ ಮನಸಿಲಿ ಕಳವಳವಾದರೆ

ಹನುಮನ ನೆನೆದರೆ ಹಾರಿಹೋಗದೆ ಭೀತಿ ||

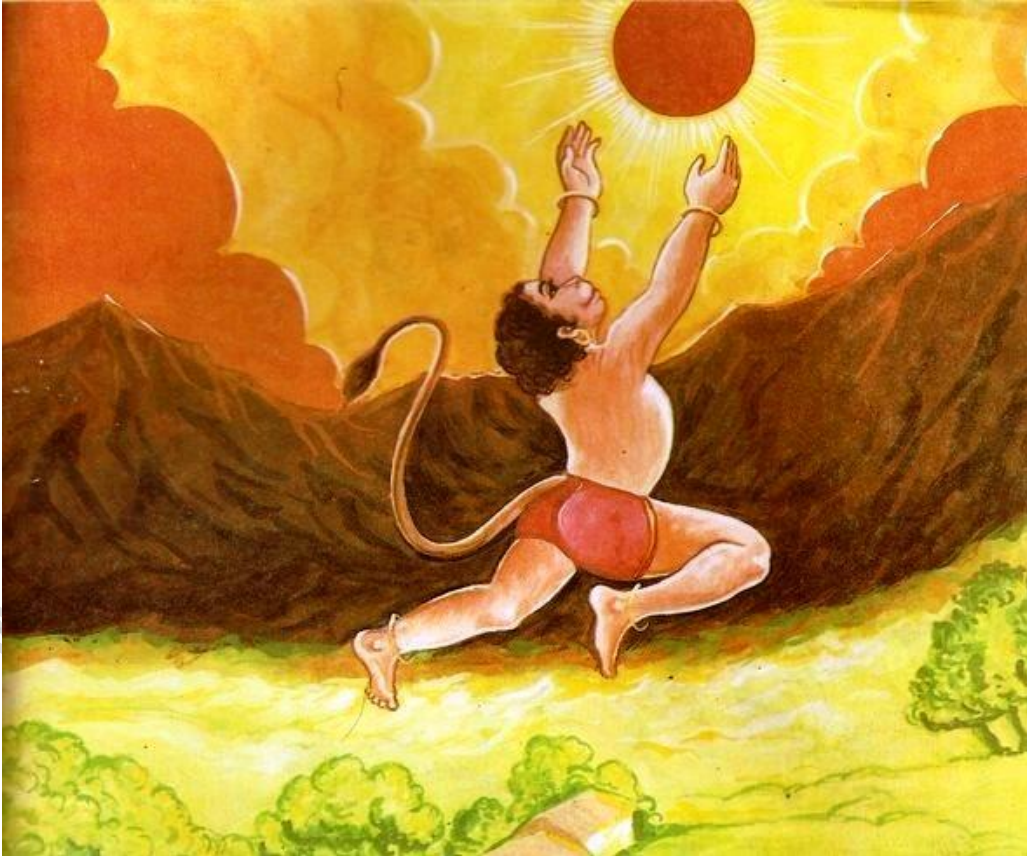
Hanuman – The Asadhya Sadhaka Swamin

(A study on the multidimensional God)

Hanuman – the Nava Vyakarana Pandita

"Nava Vyakarana Vetha" translates to "one who has mastered all nine Vyakarana," a title attributed to Lord Hanuman, signifying his profound knowledge of grammar and language, particularly in the context of Sanskrit and the Vedas.

Hanumaan went to learn vyakarana to SUN deity (Surya Deva). This gives rise to illusion that Sun may be superior to HANUMAN as he becomes his guru. But this is not true. HANuman went to SUN to study MAHAVYAKARANA [this was taught to Bramha by HAMSA naamaka Paramatma] So it was SriMan Narayana as present in SUN who taught Hanuman. This was akin to Sri Krishna going to Sandeepani Rishi to study. Sandeepani did not know much more than Sri Krishna neither Sri Krishna was ignorant at that time [this is a delude of evil souls].



Hanuman went to SUN and Sun keeps revolving around MERU along the periphery of Manasottari parvata in Pushkar dweepa.

So, Hanuman facing Sun was revolving backwards. So backward speed of HANUMAN was greater and more accurate than forward more natural speed of Sun. So, Hanuman was superior to SUN in gati.



In other qualities also Sun's avatara was [Sugreeva] no match to Hanuman. [also, as Bheema he surpassed Karna avatar of Sun]

Hanuman had leapt into space to save Sun from Grahan and Rahu taking shelter in INDRA [who made vajrayudha attack on Hanuman]

The above incidents show Hanuman is superior to Sun God.

All this is beautifully depicted by Hanuman himself in Ramayana in conversation with Seeta Devi.

In Lanka maaya Seeta asks Hanuman to prove he is Ramadoota. If he is a Ramadaasa then, he must have seen Rama so he should be able to give correct description of Lord Sri RAMA giving solace to her heart.

Hanuman exhibits extraordinary language skills with excellent use of grammar to describe Lord of the Lords Sri RAMA.

Hanuman says oh' Devi it is indeed very difficult to know the lord, to describe him fully is impossible, still I will describe him to the best of my skills and understanding.

forgiveness is seen in Bhumi [earth], tejas [brightness] is seen in Sun, attraction [kanti] is the best attribute of Manmatha, Indra has keerti, yash [success and fame] other deities have other qualities, but all these they have imbibed from SriRama [as Lord has them infinitely and others have finite]

Sri Rama is of the hue of IndraNeelamani and eyes of lotus and ferocious as lion as people say He is indeed a husband for you and with none to match in the universe.

He, **ekroopa dwishukla trisama triunnata tritamra trisnigdha trivali and trijagadguru**

Ekaroopa - one who has no organic difference in his body. [his nail and he are same; his eyes can do the same what his hands can do] avayava of lord is not different from him so also his attributes.

Dwishukla - two shukla means his father's and mother's lineage is pure [shuddha vamsa]

Also, it denotes he has both kusum gandha and madhugandha - also it denotes he has clean teeth and eyes

Trisama: hair follicles, testicles and knees are even

Trishu unnata: kukshi nabhi hrudaya [abdomen, navel and chest is well developed]

Trishutamra: palms, sole and nails are copper in colour

Trishusnigdha: line on sole, wrist and hair are viscous

Trivali: having three lines on the abdomen

TRIJAGADGURU: Jagat means VAYU. Trijagat means [three avataras of VAYU, HANUMA BHEEMA and MADhvacharya] in each

avatara also the guru is always NARAYANA. Hence RAMA is NARAYANA his Guru.

□ Chatushkala ,Chatushkishku , chaturlekh, chatuhsama, chaturgatih, chaturdanshtra,chaturvedaprabhu !

- chatushkala: one who has four lines in the thumb denoting four vedas.
- chatushkishku: one kishku is 24 angul so chatukishku means four kishku ie 96 angul height. Ram was ninety six angul height.
- chaturlekh: four lines on forehead
- chatuhsama: even well distributed organs from toe to head.
- chaturgatih: having the motion of lion, tiger, elephant and ox
- chaturdanshttra: even canines,

□ Panchasnigdha shadunnata shadgunadya saptesha ashtaraju astakshar khyata Navanata

- five ie eyes, skin, teeth and two limbs be smooth
- shadunnata: six
[kakshakukshivakshoghraanskandalalaticasushatsuunnta-
abdomen trunk chest nose shoulders and forehead are
broad]
- Shadguna > jnaana, bala, aishvarya, viirya, shakti, and
tejas, six qualities of excellence.
- saptesha: head of seven heavens [bhu-bhuva-suvah-maha-
jana-tapa-satya] [yaju-sama-rig-atharva-mahabharta-
ramayana-panchratra]

- ashtaruju: eight [body, hips, hands, feet, fingers, nose, eyes, ears, should be large]
- Ashtakshar khyata: one who is known by ashtakshara mantra
- Navanatah: Nine [finger joints, hair, pores, waist, neck, nails, teeth, skin and penis should be sophisticated not coarse]

□ red lips, neck like shankha very beautiful Rama having gait like elephant and voice like dundhubhi having infinite qualities, our lord Sriram along with Laxmana were searching for you devi and I met HIM in Rushyamuka Parvata (mountains) along with our King Sugreeva. Killing Vali, Sugreeva was enthroned and has sent monkeys to all the ten directions.

□ I, Hanuman, born to Vayu as Vanar in Anjana devi has leapt the ocean as Sriramadoota.

□ Thus, Hanuman gave the Ring of RAMA which for seeta was akin to Rama himself.

□ Seeta accepting the ring says INDEED YOU ARE the DOOTA of SRIRAM oh' KAPISREHSTA. I believe you.

Language, grammar [HANUMAN] is all meant to convey the qualities of LORD [RAMA] and create a sense of solace and belief in the bhakta [soul SEETA] to accept HIS supremacy even when surrounded by Rakshasas in the captivity [ASHOKAVANA] of RAVAN [Ignorance evil]

So, this episode shows, soul captivated by evil ignorance has no hopes to the extent that it doubts every knowledge and message of LORD [HANUMAN]. Even then HANUMAN with his intelligence and sweet words, creates a well-being in the already unhappy miserable soul [who has been abducted by

lust, anger, jealousy, greed, pride, infatuations] Hanuman gives realisation of qualities of LORD to the SOUL and then also gives it the knowledge to accept the supremacy of LORD [Ring] and assures it of release [MOKSHA]

Hanuman is not only a Nava Vyakarana Pandita, He is also a ChatuhshashtiKalaKovida.

Notes...

Vyakarana:

In the context of Hinduism and particularly within the Vedic tradition, Vyakarana refers to the science of grammar, specifically focusing on Sanskrit, which is considered the language of the Vedas.

Nava: Meaning "nine" in Sanskrit.

Nava Vyakarana Vetha: Therefore, "Nava Vyakarana Vetha" literally means "one who has mastered all nine Vyakarana," implying a comprehensive understanding of Sanskrit grammar and its intricacies.

Hanuman: Lord Hanuman, a revered figure in Hinduism, is often praised for his intelligence, knowledge, and mastery of various arts, including language and grammar.

Lord Rama himself tells Lakshmana after seeing Hanuman for the first time, that he (Hanuman) looks like the one who has mastered Shabda Shastra (several Vyakarana Shastras) and his entire speech is flawless.

श्रीरामो लक्ष्मणं प्राह पश्यैनं वटुरूपिणम् ।

शब्दशास्त्रमशेषेण श्रुतं नूनमनेकधा ॥ १७ ॥

(sloka#17-Sarga-1, Kishkindha kanda – Adhyatma Ramayana)

In a similar context Valmiki Ramayana (Kishkindha kanda) also mentions as...

nuunam vyakaraNam kR^itsnam anena bahudhaa shrutam |
bahu vyaaharataa anena na kiMchit apa shabditam || 4-3-29

"Definitely grammar is severally and comprehensively learnt by him... and though much is said by him not a single word has gone amiss of verbiage... [4-3-29]

Such a great educationist is Anjaneya. No one has reached the top level in wisdom, strength, devotion, valour, fame, service and humility other than Anjaneya himself.

Sri Thrivikrama Panditacharya extolls Hanuma in Khila Vayu Stuti as follows and recommend to worship him.

महाव्याकरणाभोधिमंथमानसमंदरम् ।

कवयंतं रामकीर्त्या हनूमंतमुपास्महे ॥

mahAvyAkaraNA.nbhodhi ma.nthamAnasama.ndaram.h!

kavaya.ntaM rAmakItYA.r hanUma.ntamupAsmahe!!

Hanuman is known as Nava-Vyakarana-Pandita (master of 9 grammars). What are these 9 vyakaranas?

Vyakarana is one of the 6 Vedangas. Shat-Saasthras viz. Siksha, Kalpa, Vyaakarana, Nirukta, Chandassu, and Jyotisha.

- 1) ऐन्द्रम् (Written by Indra-Dev)
- 2) चन्द्रम् (Composed by Chandra-dev)
- 3) काशकृत्स्न - (composed by Acharya Kashakritsna)
- 4) कुमारम् - (Composed by Sarvavarman under the inspiration of Kumar Kartikeya) - कोमारव्याकरण, कटन्त्र व्याकरण का एक वैकल्पिक नाम (This is the grammatical form which was also codified in the ancient Tamil grammar Tolkappiyam. (by Siddhar Tolkappiyar)
- 5) शाकटायनम् - (written by Acharya Shaktayana)

6) सारस्वतम् - (It is said that it was written by an ancient grammarian named Narendra under the inspiration of Goddess Saraswati) - सारस्वतव्याकरण

7) आपिशलम् - (Composed by Acharya Apishali)

8) शाकलम् - (composed by Maharishi Shakya)

9) पाणिनीयकम् - (composed by Panini)- प्रसिद्ध अष्टाध्यायी सूत्र
Panini's Ashtadhyayi was later mentioned in Patanjali Maharishi's Mahabhashyam and various other texts.

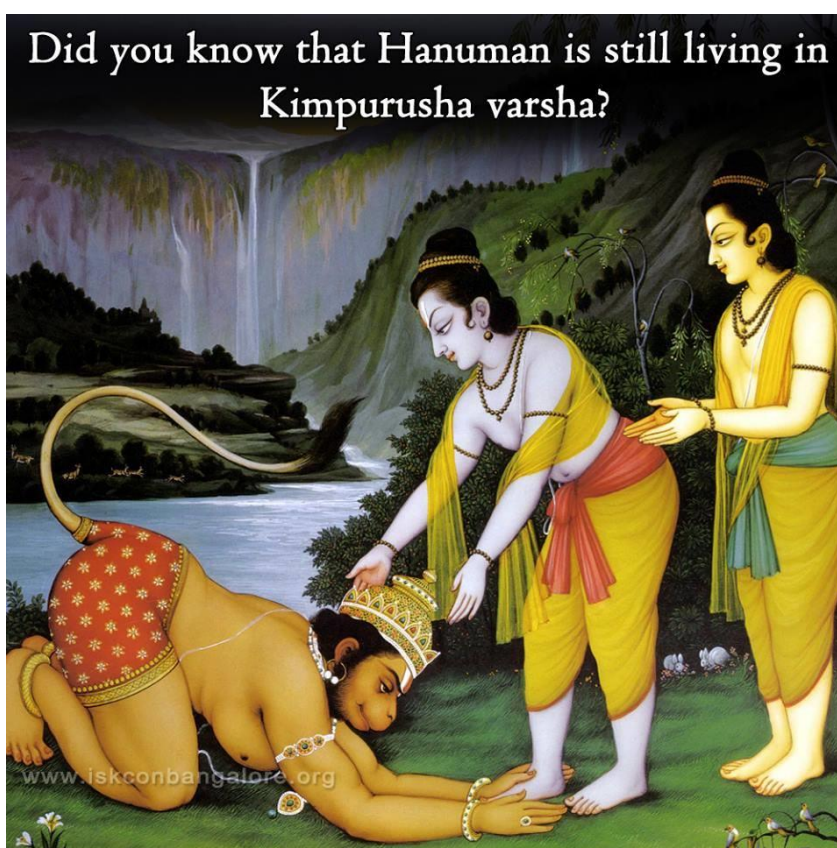
Ashtadhyayi is the most advanced grammar book in history. No other language of mankind is even close to Sanskrit.

Ashtadhyayi, a sutra-style treatise on Sanskrit grammar, which consists of 3,996 verses or rules on linguistics, syntax and semantics in "eight chapters" which is the foundational text of the Vyakarana branch of the Vedanga, the auxiliary scholarly disciplines of the Vedic period. The grammar protocol described in Ashtadhyayi is beyond our imagination, be it Greek or Latin or anything, nothing comes close to such a great scripture.

All these Maharishis and ancient Sanskrit forms existed long before the Ramayana period, including the Sanskrit form we use today (Paniniyakam). This was given by Maharishi Panini, but according to so called academics, he lived around 500-300 BC but this date is not clear!

It is clearly mentioned here that Lord Hanuman had mastered all the nine grammar forms of Sanskrit, so definitely Maharishi Panini lived even before the Ramayana era! These are the 9 main forms mentioned, but there are many other grammar forms given by the Maharishis.

HANUMA – THE DAASA SRESHTA



Daasa literally means a servant;

DaAsyam is one of the nine modes of devotion (Navavidha Bhakti) that are paths to liberation.

When Hanuman met Sri ram for the first time, Rama, though he claimed himself to be Dasaratha's son, and tried to act like a mortal could not conceal his real identity from the eyes of the devotee Hanuman. So, Hanuman did not waste even a second, but surrendered at Sri Rama's feet.





He proudly proclaimed himself to be the servant of Rama in Lanka when he was surrounded by the soldiers of Ravana in the Ashoka Vana.

In the case of Hanuman, his devotion was so intense that it transcended the boundaries of this particular type and spanned the full extent of types 8 and 9 of Navavidha Bhakti (Sakhyam & Aatma Nivedanam) also: that is, he was considered a friend by Rama and he also surrendered himself totally to Rama.

<p>Hanuman – The Asadhya Sadhaka Swamin (A study on the multidimensional God)</p>

नवविद्या भक्ति (Nava Vidhya Bhakti)

Nine modes of devotion

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम्।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

- भागवत पुराण (7.5.23)

- | | |
|--------------------|-------------------------|
| 1) Shravanam | - Hearing |
| 2) Kirtanam | - Chanting |
| 3) Vishnu Smaranam | - Remembering |
| 4) Pada Sevanam | - Serving |
| 5) Archanam | - Worshipping |
| 6) Vandanam | - Praying |
| 7) Daasyam | - Carrying orders |
| 8) Sakhyam | - Friendly |
| 9) Aatma Nivedanam | - Complete Surrendering |

Hanuman tried to be in Sri Rama's company as much as possible so that he could enjoy His glories from close quarters. Also, since proximity creates affection, by being close to Rama, he could receive Rama's love. He is the one chosen by the Lord to obtain His love as mentioned by the Katha Upanishad that states (2-23) यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तन्नूँ स्वाम् - He is attained only by the one whom He chooses".

Hanuman is the best example of Daasyam who excelled in His service to Prabhu Sri Ramachandra. Lord Hanuman is the greatest HaridaAsa. Hanuma is not only the Nava Vyakarana Pandita, He is also the Navavidha Bhaktagresara the one who excelled in all forms of Bhakti towards his Lord Sri Rama.

Hanuman was equally known for his humility because of which he preferred to call himself as the servant of Rama. (dAso.aoha.n koshalendrasya rAmasya). With the combination of these qualities and gift of supernatural powers got even when he was a child, he could easily accomplish great feats like crossing the ocean, bringing the mountain etc. which no mortal can even think of.



HariDaasa means the one who is a servant of ParamaAtma Lord Sri Hari.

Lord Vaayu the MukhyaPrana has shown exemplary DaAsatva towards Lord Sri Hari in all his incarnations viz.,

Hanuma towards Lord Sri Rama; Bheema towards Lord Sri Krishna and Sri Madhvacharyaru towards Lord Sri Vedavyasa;

Daasa Saahitya/HariDasaSahitya speaks volumes of great contribution made by eminent Madhva Saint personalities/Daasa SReshtaru for the cause of TattvaVaada philosophy "Hari Sarvottama - Vaayu Jeevottama" for easy reach of common man for novice understanding which is in the form of Vachana, Suladi, Ugabhoga, Kruthis, Keerthanas etc.

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकांजलिम्
वाष्पवारिपरिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम् ॥

Yathra Yathra Raghunatha Keerthanam
Tathra Tathra Kruthamasthakanjalim
Bhashpavari Paripoorna Lochanam
Maruthim namatha Rakshasanthakam

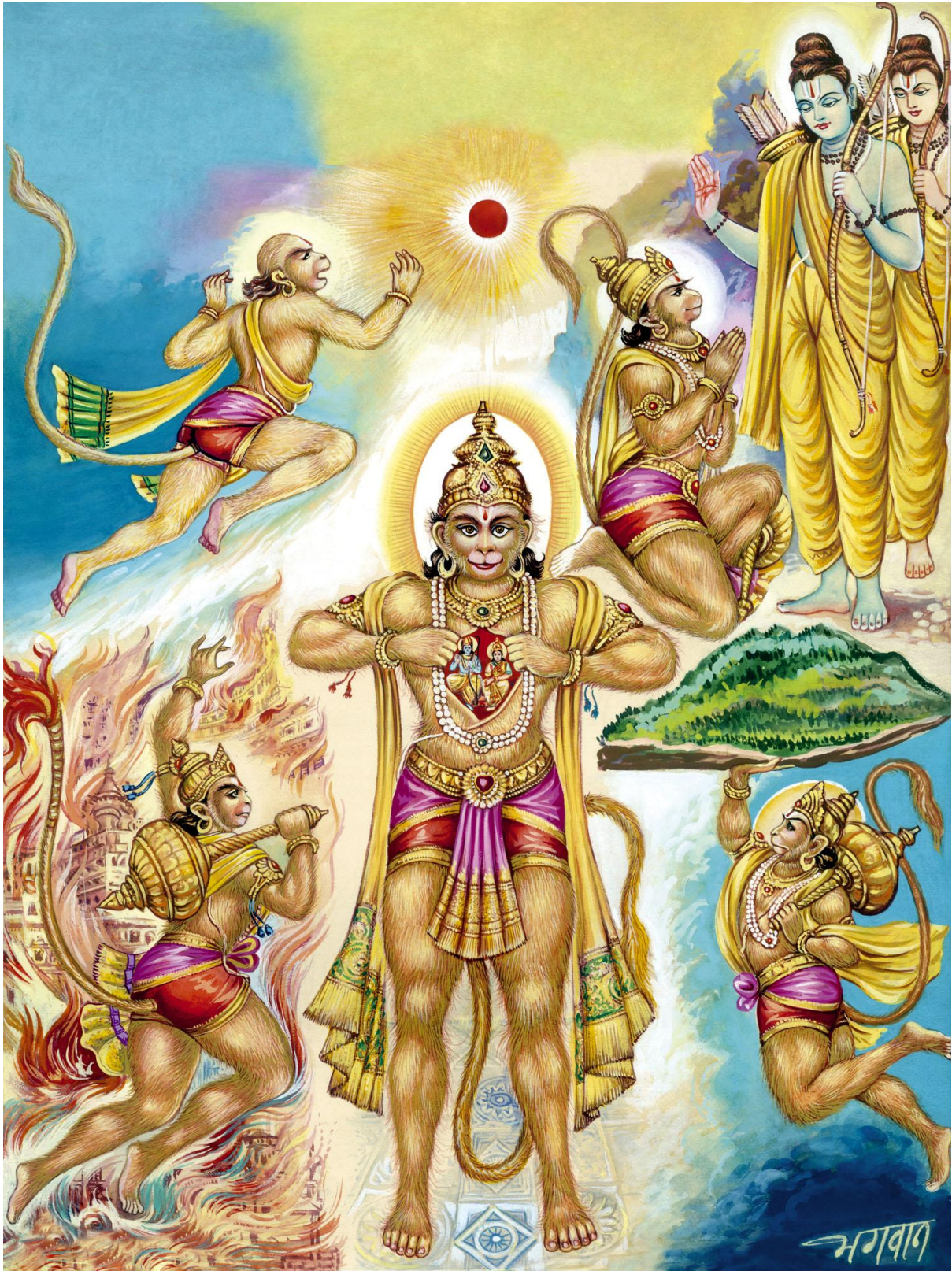
Above prayer sloka of Hanuman says that,

wherever RaAMA naama is sung, where Lord Sri RaAma is worshipped, where Lord Sri RaAma's Gunastavana is made, there, he (Lord Hanuman) is present though not visible, with his eyes full of tears and with his hands folded in prayer to His Lord Sri RAama.

Lord Hanuman hailed as the personification of selfless service to Lord Sri RaAma and undoubtedly the greatest devotee of Lord Sri Raama continuously chanted this Tharaka mantra (RaAMA) that helped him to accomplish several extraordinary feats during the epic Ramayana.

Hanuman – The Asadhya Sadhaka Swamin (A study on the multidimensional God)

Hanuman – The invincible



Hanuman never faced any death like situation in his entire avatara, even Brahmastra also only bound him (that he permitted it). His tail was set afire, did agni (fire) cause him any heat and burn? No. Hanuman was hotter than Fire, how? Lanka was a fire proof city, ordinary fire could not burn it, then Hanuman burnt Lanka. Was it with fire in his tail (no chance), He burnt it with heat (tejas) emanating from his body. He killed 85 crore rakshas in Ashoka vatika in just an hour. Later he killed 1/3 of the Ravana's army. What an assault! Single handedly!

When Indrajit used Nagapasha astra, whole of the vanar sena (monkey army) died. Laxmana fell unconscious, Rama too became immovable, closed his eyes, Brahaspati (Brahmaspati), Jambavan (immortal) was also immobilized but were breathing.

Here interesting dialogue takes place between Brahaspati and Dharma (Jambavan). Brahaspati says "oh elder one, all of us were fooled by this mortal Rama, we all thought he was God and followed HIM to this war, Indrajit has finished the entire army, look, Rama is also lying dead. You were wise and elder to all of us, how could you mislead us all into this misfortune, lying and waiting for death in the battlefield. I say there is no GOD, else how come these Asuras have triumphed today, we supposedly fighting for Dharma (righteousness) have failed miserably."

[Brahaspati is author of the great nyaya shastra (Logic), which essentially undermines presence of GOD. his comments reflect this atheist conclusion]

Jambavan (represents Dharma) replies "oh learned priest, you are mistaken, my experience cannot betray me, Lord Rama is indeed the God, here He might be enacting some leela (playful act), just look around and see if anyone is alive".

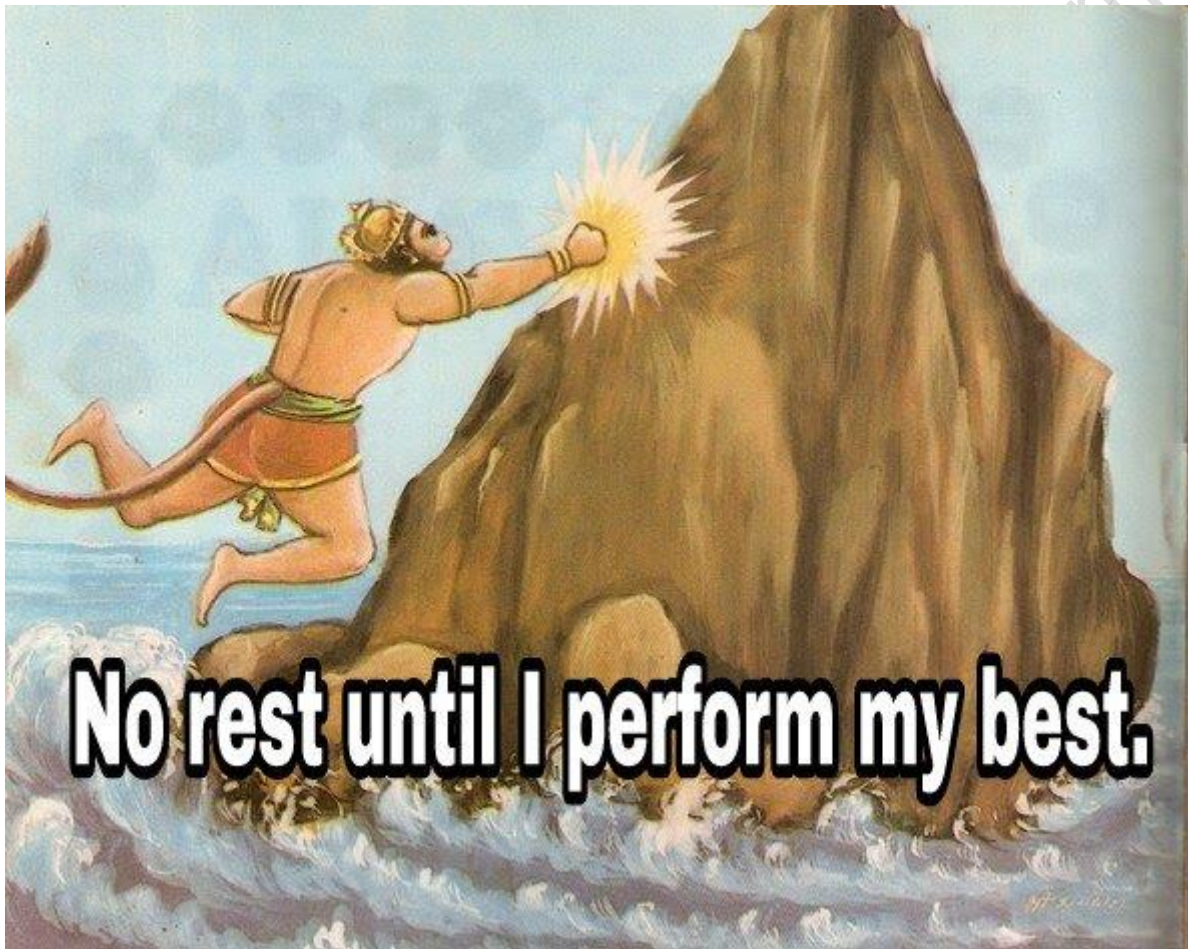
Brahaspati says" All are dead except Hanuman who seem to be intact" Jambavan says" then, we are all are intact just take shelter in Hanuman, have faith in him, we will be out of troubles".

When these were engaged in fruitless discussion, Hanuman spared no time in flying to Himalayas to bring Sanjeevani. Himalayas are two, one beyond Kashmir, uttaranchal, and another bordering BharatKhanda and Kimpurush khanda. Hanuman looks for herbs since they are not visible (these herbs make themselves visible to the needy) Even when God's army needed these herbs showed arrogance hence Hanuman uprooted entire mountain.



Now a mountain means an entire ecosystem. There are tribes living on a mountain, animals, trees many inhabitants with their houses, children and flora and fauna. Uprooting it would mean bringing an earthquake like situation, creating chaos and danger to this ecosystem. These living beings on this mountain would be left devastated, uprooting would leave a big hole there on the earth. Did Hanuman disturb these creatures on the mountain?

No, Hanuman executed a lateral blow to the Mountain such that it slid on to his fist without even disturbing a smallest pebble stone on the mountain, the cut left no hole but a clean level playground. Hanuman flew towards Lanka, mountain had four herbs, Sashailikarni, Savrittikarni, Savarnikarni, and Sanjeevani. These herbs acted just by their smell alone, application of herbs was not necessary.



In a war many weapons and missiles are used, some pierce body and break bone and cuts and wounds and some die. If someone injured is treated, his bones may be set, his cuts may be stitched, but still he would look horrible, disfigured and would perhaps prefer death than this ugliness, His mental wounds would never be pacified. So much for a WAR.

These herbs automatically remove pieces of missiles from the body (sashailikarni), sets the bones stronger (savrittikarni),

stitches the wounds and brings back normal skin color and hue (savarnikarni) and if somebody's dead it brings them back to life (sanjeevani). Hanuman brings all of these (entire army) back to life. Laxmana is also cured. Brahaspati and Jambavan recover. Hanuman did not go back to Himalaya to keep the mountain. He tosses the mountain playfully with his left hand such that it sits back at its original place more intactly than before without disturbing anyone.

All this happened in a just three NIMISHA. nimisha is a time taken by a person to wink his eyelids. even before one could wink thrice, whole army was upright and more charged and waiting to finish Indrajit. What a feat by Hanuman! A mans' accomplishments earn appreciation only when we know how difficult the task was, how remote was a possibility of the solution, and how perfectly it was executed and how easily it was achieved, speaks volumes of the intelligence, valour, capacity, strength and knowledge of Hanuman.

After this Hanuman garlands Lord Rama with both hands and takes almost 1 1/2 hour to complete this task. (This for him was more serious and important task requiring his greater attention)

Philosophic interpretation of the above incident: There are times in this world when evil takes over reigns, everything is smashed, even GOD appears to be silent, people with usual and ordinary intellect declare non-existence of truth. All can get smashed but knowledge and Dharma still survives. (Jambavan) Hanuman. (devotion, unattachment, divine teachings) always remain intact. We face many such situation in life when there is only gloom and no hopes, God does not seem to help us, we think of HIM as otherwise. There seems to be no solution to our problems. Solution if one exists, it is highly remote (like himalayas) and sometimes unthinkable (like sanjeevani miraculous does not appear). But instead of

arguing about our misfortunes and debating on presence of GOD (like Brahaspati), if we stick to devotion and think of Hanuman (like Jambavan), however impossible our state may be, however impossible the recovery may be, He is going to get it for us in just three winks, even before you finish your worship, your sanjeevani is there to rejuvenate you.

In this world when we are attacked with evil designs , misfortunes, our state of mind is beyond repair, even if we seek some worldly remedies our state is still disfigured like a wounded soldier in the war. But think of Hanuman, all your problems are solved. This incident Rama has enacted only to highlight Hanuman. Thinking of God present elsewhere doesn't Help people, Thinking of God as present in Hanuman brings invincible results.

Such is the greatness of Hanuman - Jai Hanuman.

असाध्य साधक स्वामिन

असाध्य तव किंवद

राम दूत कृपा सिंधो

मत्कार्य साध्यप्रभो

Hanuman - the vānarayūthamukhyam

In modern day Hinduism, Hanuman is depicted being a monkey, jumping around, chewing fruits and throwing fruits around, climbing trees and so on. Who is this HANUMAN?

Hanuman was born in a clan known as Vanaras. In contrary to common beliefs, Vanaras are NOT monkeys. The term 'Vanara' in Sanskrit derived from the word Vana (forest) and Nara (humans), so they are actually humanoid creatures that dwells in forests. This Vanaras are known to have their own Kingdom called Kishkindha which is now in present day of Andhra, Karnataka and part of Maharashtra.

This Vanaras are being who resembles like monkey in their feature but they are highly intellectual being whom are very well cultured and mannered. Vanaras are also known as beings who can speak languages (especially Sanskrit), read, learn scriptures, dress up well, have weddings, funerals and they can even run an established nation called Kiskindha. These are definitely not the characteristics that we can find in common monkeys. So, Vanaras are NOT monkeys that jump around tress with no dress and their primordial activity of eating, sleeping, mating and defending.

Hanuman is loved and venerated by all. He is known for his erudition, bravery, valour and above all his great self effacing humility. His life story appears in chapters 35 and 36 of the Uttara Kanda of Shrimad Valmiki Ramayana.

According to Bhagavata Purana, Hanuman stayed back after Sri Rama left Ayodhya and remained in Kimpurusha Varsha where he is still living listening to Ramayana being sung by the denizens of the place and himself joining them in the singing.

He is also known as Vayuputra, the son of Vayu deva or the wind god. The great Dvaita philosopher Sri Madhvacharya(who himself is an incarnation of Lord Vaayu) explained that Vayu, in this context refers, to Mukhyaprana - the first of Lord Vishnu's creation. Madhvacharya has quoted extensively from Rig Veda, Skanda Purana and Vayu Purana to prove that Mukyaprana took three incarnations. They are Hanuman, Bhimasena and Madhvacharya himself.

He represents not the individual prana but the total prana or the aggregate of all the individual pranas. Thus, the devatas depend on Him for their survival. So, He is more powerful than all the devatas and omniscient too (sarvaj~naH). That is why he was able to perform deeds that could not be performed by anyone else.

Jambavan when he was encouraging Hanuman to cross the ocean said that Hanuman was a great scholar and had no equal in strength, wisdom and courage. Rama himself admitted that what Hanuman had done was impossible even to be imagined by others. (Yuddha Kanda.1.2)

कृतम् हनुमता कार्यम् सुमहद्भुवि दुर्लभम् ।

मनसापि यदन्येन न शक्यम् धरणीतले ॥ ६-१-२

kR^ita.n hanUmatA kArya.n sumahad bhuvi durlabham |

manasA.api yadanyena na shakya.n dharaNItale ||

A very outstanding work, the most arduous in the world has been done by Hanuman, which could not be carried out even in thought by any other on the surface of this earth."

Hanuman was blessed with long life by Rama. So, though he served Rama in the Treta Yuga he continued to live and was present during the Lord's descent as Sri Krishna in Dwapara Yuga. He had a meeting with the Pandava prince Bhima. This is mentioned in the Aranya Parva of Mahabharata.

We find Hanuman seated in the banner of Arjuna, this is referred to in the Bhagavad Gita (Ch.1-20) wherein Arjuna is called kapidhvajaH - one with the mark of monkey in his flag.

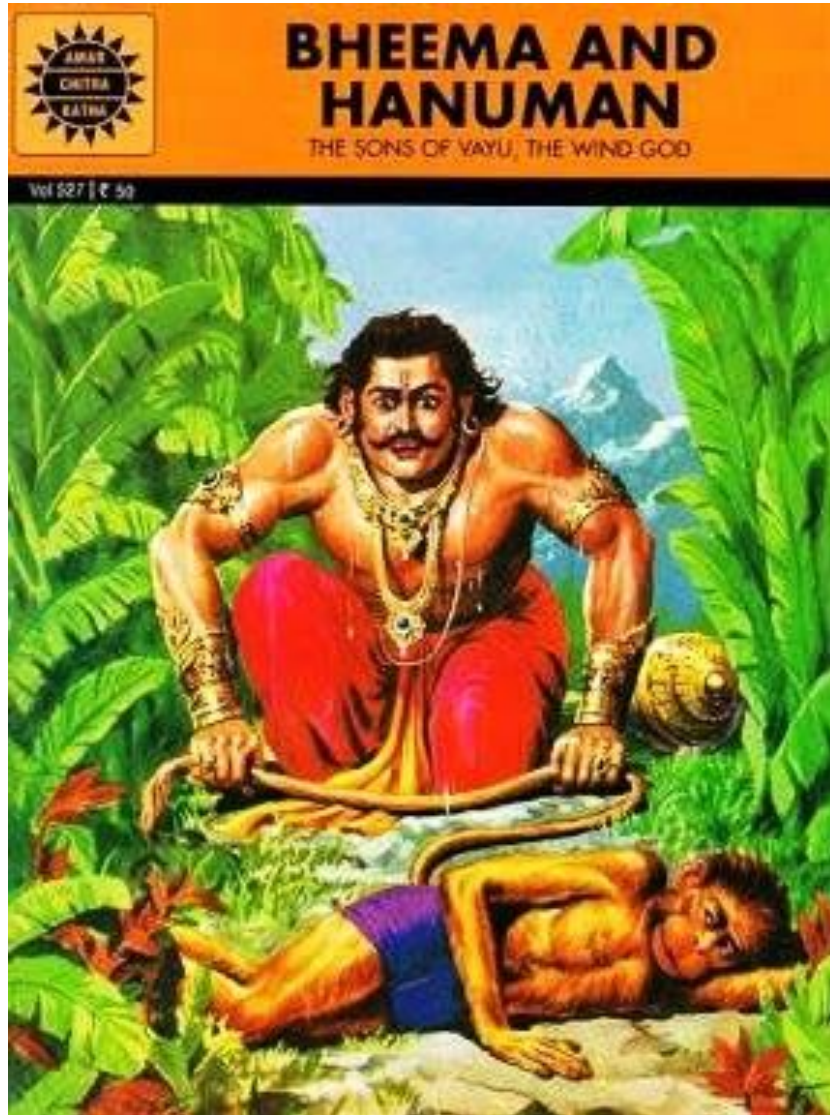
As a result, Hanuman had the great fortune to listen to the song celestial - Bhagavad Gita - first hand as it flowed out of the sacred lips of the Lord. The Muktikopanishad says that he had earlier learnt the upanishads from Rama in Ayodhya.

Hanuman having studied the upanishads at the feet of the Lord already, listened to the teaching of Gita from the Lord (as Krishna) with rapt attention and could understand the purport of Gita without difficulty.

Hanuman – The Asadhya Sadhaka Swamin

(A study on the multidimensional God)

Hanuman's encounter with Bhimasena



It was LEELA of VaAyu Devaru;

This episode we come across in MahaBharata when Bheemasena went to fetch Saugandhika Pushpa for Draupadi dEvi.

where Bheemasena was tested by old Hanuman whose tail he couldn't move.

Sri Thrivikrama Panditacharya explains beautifully in his VaAyu Stuti (sloka # 27) that it was a delusion on ignorant and leela of VaAyu Bhagavanta. In fact both Hanuman and BheemaSena are incarnations of Sri VaAyu dEvaru;

yasya trINyuditAni vedavachane rUpANi divyAnyalam.h.... |

The deity (Lord Vaayu) whose three divine forms (Hanuma - Bheema - Madhva) are spoken in Vedas,

as one whose nature is that of great wisdom and ability,

is the support of the activity of the worlds,

is very worshipful (of Vishnu), and

who incarnates with his full potency (with no diminution);

bhīmasēna samō nāsti sēnayōrubhayōrapi |

pāṇḍityēca paṭutvē ca śūratvē ca balēpi ca||

It is stated that anyone who understands correctly the reference to the three forms of Vaayu (Hanuma - Bheema - Madhva) described in Balittha Sukta will understand all the Vedas correctly and will secure valid knowledge (tattva-jnana) with the blessings of Lord Vaayu.

SUNDARAKANDA

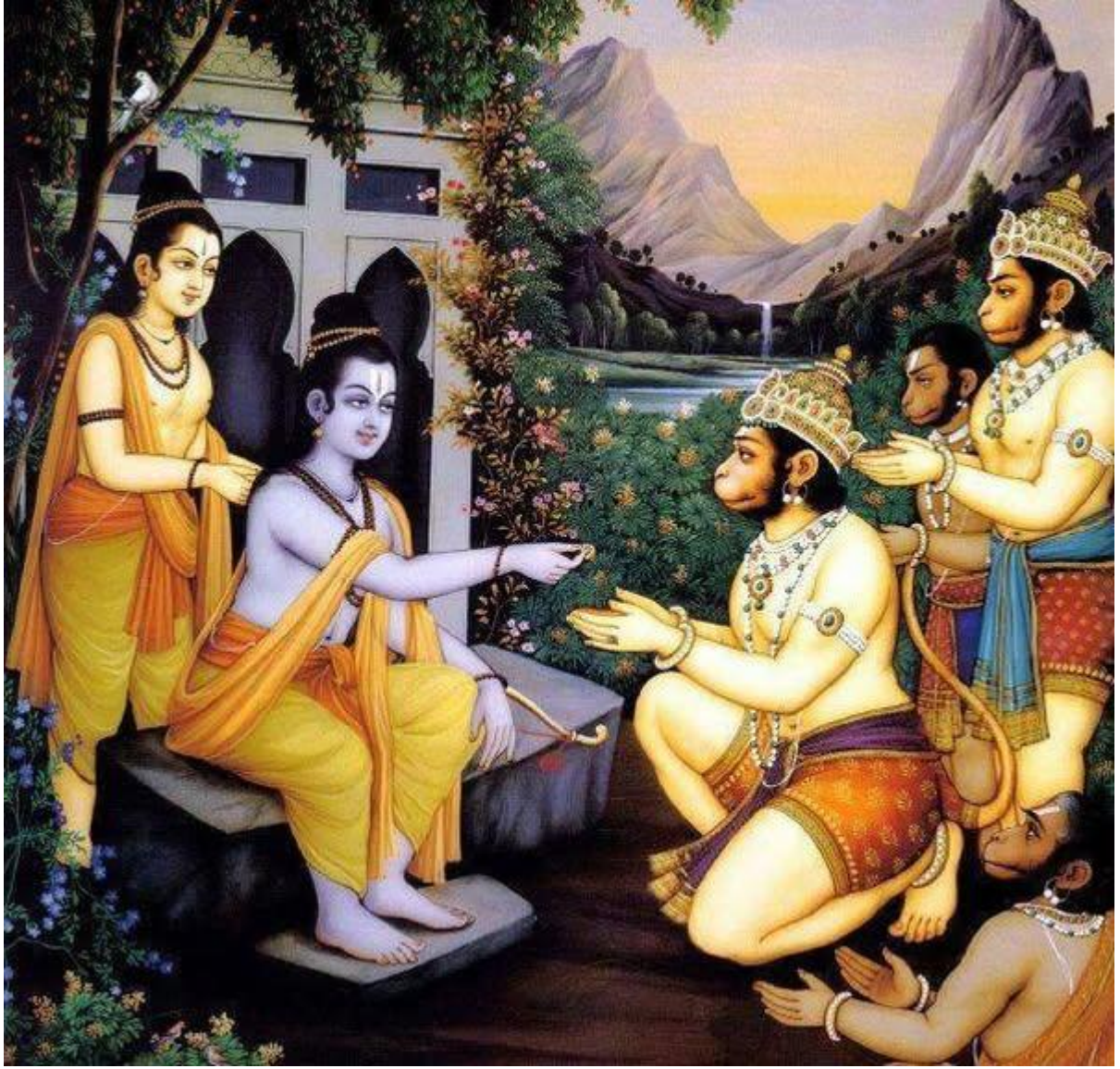
Hanuma is also known as SUNDARA (very beautiful) in whose name an exclusive and famous canto SUNDARAKANDA

(सुन्दरकाण्ड) we come across in the epic RAMAYANA. Beauty of Hanuma is Hrudaya Soundarya where Supreme God, Prabhu Sri Ramachandra resides.

<https://stotranidhi.com/en/valmiki-ramayana-sundara-kanda-in-english/>

https://www.valmikiramayana.net/sundara_kanda_contents.html

"Sundarakanda" is a chapter in the epic Ramayana, focusing on Hanuman's journey to find Sita and his interactions with Ravana, known for its courage, devotion, and divine encounters. The work depicts the adventures of Hanuman and his selflessness, strength, and devotion to Rama are emphasised in the text.



Sri ManMadhvacharyaru (who was Hanuman himself in Tretayuga) has assigned an exclusive chapter-7 for Sundarakanda titled "hanUmatpratiyanam", (Sundarakanda Nirnaya) in his magnum opus Mahabharata Tatparya Nirnaya comprising of 50 slokas. In Sundarakanda, Hanuman's jnana, bhakti, power & prowess are all exemplified & give us a beautiful experience of enjoying a kind of bliss.

https://www.youtube.com/watch?v=Rq9_RZ7rpDg&list=RDRq9_RZ7rpDg

<https://haridasaseva.com/2025/03/11/sundarakanda-mbbtn/>

Chapter -7

(shrIraamacharitE hanUmatpratiyaanam)

(Samudratarana, Mainaka's incident, Surase's defeat, surrendering finger-ring, ruining of Ashoka Garden, slaying Ravana's army, killing of Akshakumara, launching Brahmastra, message to Ravana, setting Lanka on fire, receiving Chudamani.

<https://acrobat.adobe.com/id/urn:aaid:sc:AP:0d7b0368-beac-49bb-9ece-5ebcf6a805bb> (PDF Link for Chapter-7 of MBTN)

eKasloki sUndAraKaNdA

(Mahabharata-Tatparya-Nirnaya Bhava-Sangraha")

7th chapter of Sri Mahabharata Tatparya Nirnaya written by Sri MadhAachaAryaRu which is called as "hanUmatpratiyaanam", focuses/portrays on the valor and extraordinary feats of Lord Hanuman which we come across in Sundarakanda of the epic RaAmaAyana during Hanuman's expedition in search of Goddess Seeta Devi as per the directions and blessings of the Supreme God Sri Ramachandra.



Sundarakanda in Valmiki Ramayana comprises of hundreds of verses spread over 68 chapters that has been condensed and the true essence of it we find in the MBTN - 7th chapter comprising of 50 slokas.

RajaAdhiraAja Guru Saarvabhouma, Mantralaya Sri Raghavendra Swamy for the benefit of humanity has composed the essence of SundaraKaAnda from the 7th chapter of MBTN in just one sloka in his composition > "Mahabharata-Tatparya-Nirnaya Bhava-Sangraha"

यस्य श्रीहनूमान् अनुग्रह बलात् तीर्णाम् बुधिर्लीलया
लङ्काम् प्राप्य निशाम्य रामदयितां भङ्क्तवा वनम् राक्षसान्।
अक्षादीन् विनिहत्य वीक्ष्य दशकम् दग्ध्वा पूरीम् तां पुनः
तीर्णाब्धिः कपिभिर्युतो यमनमत् तं रामचन्द्रं भजे॥

yasya sriHanuman anugraHa balaAt-tiirnam budHihliilayaA
lankaAm praApya nisHamya ramadayitaAm bhanktvaA vanam
raXasaAn |
aksHadin vinihatya viiksHya dasakam dagdhvaA puriim tam
punaH
tiirnaAbdhih kapibHiryuto yamanamat-tam ramacHandram
bHaje ||

Meaning...

I worship Lord Sri Ramacandra by whose Grace, Sri Hanuman,

- crossed the ocean easily;
- reached Lanka;
- found Sita;
- demolished the Ashokavana;
- saw the ten-headed Ravana;
- burned the Lankapuri;
- again, crossed the ocean;

➤ returned and bowed to Him (Sri Rama).

It is believed that by reciting this sloka with sincere devotion and faith one will get the benefit of making Sundarakanda Parayana.

Temples of Hanuman

Worship of Lord Hanuman is prevailing in Hindu religion since Ramayana days and Lord Hanuman is one of the best known and most widely worshipped Deities of Hindu Religion. All walks of people worship him regardless of affiliations. Lord Hanuman the personification of true and resolute devotion to Lord Sri Rama is known for his righteousness, courage, strength, valor and discriminative intelligence. He is considered as the all-powerful Deity capable of eradicating grief and providing solution to the mundane problems.

बुद्धिर्बलं यशो धैर्यं निर्भयत्वमरोगता ।

अजाड्यं वाक्पटुत्वं च हनुमत्स्मरणाद्भवेत् ॥

buddhirbalaṃ yaśo dhairyaṃ nirbhayatvamarogatā |
ajāḍyaṃ vākpaṭutvaṃ ca hanumatsmaraṇādbhavet ||

Above sloka from Aanjaneya Sthuthi is just an example of benefits of praying Lord Hanuman. One will be blessed with wisdom, strength, fame, valor, fearlessness, good health, dearth of lethargy and speech vigor by worshipping Lord Hanuman.

There is nothing that Lord Hanuman cannot bestow upon his true devotee. He is also capable of revitalizing the spiritual qualities in an individual and putting him on the right track towards the ultimate goal of salvation. Lord Hanuman the living God is easily accessible by chanting of Sri Rama Nama.

We find temples of Lord Hanuman across the length and breadth of our country and even abroad also. In some places we find exclusive temples while in others we find Lord

Hanuman along with other main Deities mostly Lord Sri Rama. Out of thousands of temples for Lord Hanuman some of them are associated with Puranas, self-manifested while some others are consecrated by Divine Seers like Sri Vyasa Theertharu popularly known as Sri Vyasa Rayaru who went on to consecrate 732 Hanuman idols across South India.

**yAnthroddHaAraKa aAnJanEya swAmy
(ChakratheErthHa)**

ಯಂತ್ರೋಧಾರಕ ಪ್ರಾಣ ದೇವರು (ಹಂಪಿ)

[A rare temple of Lord Hanuman (Sri Vyaasaraaja Theerthara Prathishta)]

Dedicated to Lord Hanuman; Yanthroddharaka Aanjaneya Swamy temple at Chakratheertha (Hampi) has acquired a unique significance by its location, sanctity, spirituality and symbolism.

Located at the legendary Kishkindha of Ramayana period on the southern banks of the holy river Tungabhadra behind Sri Kodanda Rama Swamy temple, Yanthroddharaka is a rare temple of Lord Hanuman that we come across.

This temple is considered as the first one among the 732 temples of Lord Hanuman installed/consecrated by the great Madhwa Saint and Philosopher Sri Vyaasa Rajaru.

Located at an elevated place on the top of a small hillock the temple of Yanthroddharaka Hanuman is standing as a testimony to the great spiritual powers and holiness of Sri Vyaasarayaru.

Sri Vyaasarayaru was an ardent devotee of Lord Hanuman; during whose period 732 Hanuman idols were installed/consecrated at various locations across South India.

He had so much devotion towards Lord Hanuman that every day soon after his pooja rituals on the banks of Chakratheertha, he used to meditate on an image of Lord Hanuman and draw its picture with a piece of Angaara (Charcoal) on a nearby rock and worship the same.

One day when he drew the image of Lord Hanuman; to his surprise a monkey came out of it alive from the rock jumping out and his drawing disappeared.

This situation continued for twelve days and every time the Pontiff used to draw an image of Lord Hanuman on the rock; the image used to take life; a monkey used to leap out and the image used to disappear.

After failing to fix the image of Lord Hanuman continuously for 12 days Sri Vyasarayaru went into meditation seeking the help of Lord Hanuman himself to solve the puzzle.

Finally, on the 13th day Sri Vyasarayaru drew the image of Lord Hanuman as directed by Him (Lord Hanuman) by encircling the image with a powerful Yantra (consecrated geometrical shape) bequeathed with Beejaakshara mantras.

Further the stupendous Yantra was also sealed with figurines of twelve simian monkeys bound to each other in a tight group in a circular fashion encompassing the outer ring of the Yantra.

Thus, dighbandana (caged) was made and Lord Hanuman was confined to a potent Yantra sitting firm in a yogic posture.

Since Hanuman was fixed in a Yantra, thenceforth He came to be known as Yanthroddharaka Praana Devaru (Lord Hanuman).

Thereafter Sri Vyasarayaru composed the famous Yanthroddharaka Hanumath Sthothra which became very popular and powerful prayer manthra of Lord Hanuman.

Unlike the usual symbolism of Lord Hanuman that we generally come across in most of the temples, here the icon of Lord Hanuman is depicted in a rare posture.

This rare icon of Lord Hanuman manifested on a holy rock in a sitting position is embedded inside an amulet (Yantra) at the centre of a set of six concentric triangles enmeshed in a circle.

Sitting quiet in a yoga mudra (meditative posture) in padmaasana at the centre of a sacrosanct Yantra with beads of japamala in his hands this unique image of Lord Hanuman is an epitome of spirituality.

The temple of Yanthroddharaka Hanuman came into existence about 500 years ago and has become a popular pilgrim center dedicated to Lord Hanuman.

Located in Hospet Tq of Bellary district in Karnataka State, Chakratheertha near Hampi is attracting pilgrims from across the country and also from abroad. Pilgrims visiting Hampi will make it a point to visit Yanthroddharaka Hanuman temple located nearby.

Hampi is about 12 km from Hospet which is well connected by rail and road. Nearest railway junction is Guntakal.

Other nearby places worth visiting are Anegondi and Nava Brundavana, an island in Thunga Bhadra river and the seat of Moola Brundavanas of nine great Madhwa Saints including that of Sri Vyaasa Rajaru.

With all its sanctity and spirituality this holy shrine of Mukhya Praana (Lord Hanuman) at Yanthroddharaka is one of the must visit places especially for Madhwa fraternity.

<p style="text-align: center;">Hanuman – The Asadhya Sadhaka Swamin (A study on the multidimensional God)</p>



श्रीव्यासराजयतिकृत यंत्रोद्धारक हनूमत् स्तोत्रम्

नमामि द्रुतं रामस्य सुखदं च सुरद्रुमम्
पीनवृत्त महाबाहुं सर्वशत्रुनिवारणम् ॥१॥

नानारत्नसमायुक्तं कुंडलादिविराजितम्।

सर्वदाभीष्टदातारं सतां वै दृढमाहवे ॥२॥

वासिनं चक्रतीर्थस्य दक्षिणस्थगिरौ सदा।

तुंगांबोधितरंगस्य वातेनपरिशोभिते ॥३॥

नानादेशगतैः सद्भिः सेव्यमानं नृपोत्तमैः।

धूपदीपादिनैवेद्यैः पंचखाद्यैश्चशक्तितः ॥४॥

भजामि श्रीहनुमंतं हेमकांतिसमप्रभम्।

व्यासतीर्थयतींद्रेण पूजितं च विधानतः ॥५॥

त्रिवारं यः पठेन्नित्यं स्तोत्रं भक्त्याद्विजोत्तमः ।

वांचितं लभतेऽभीष्टं षण्मासाभ्यंतरे खलु ॥६॥

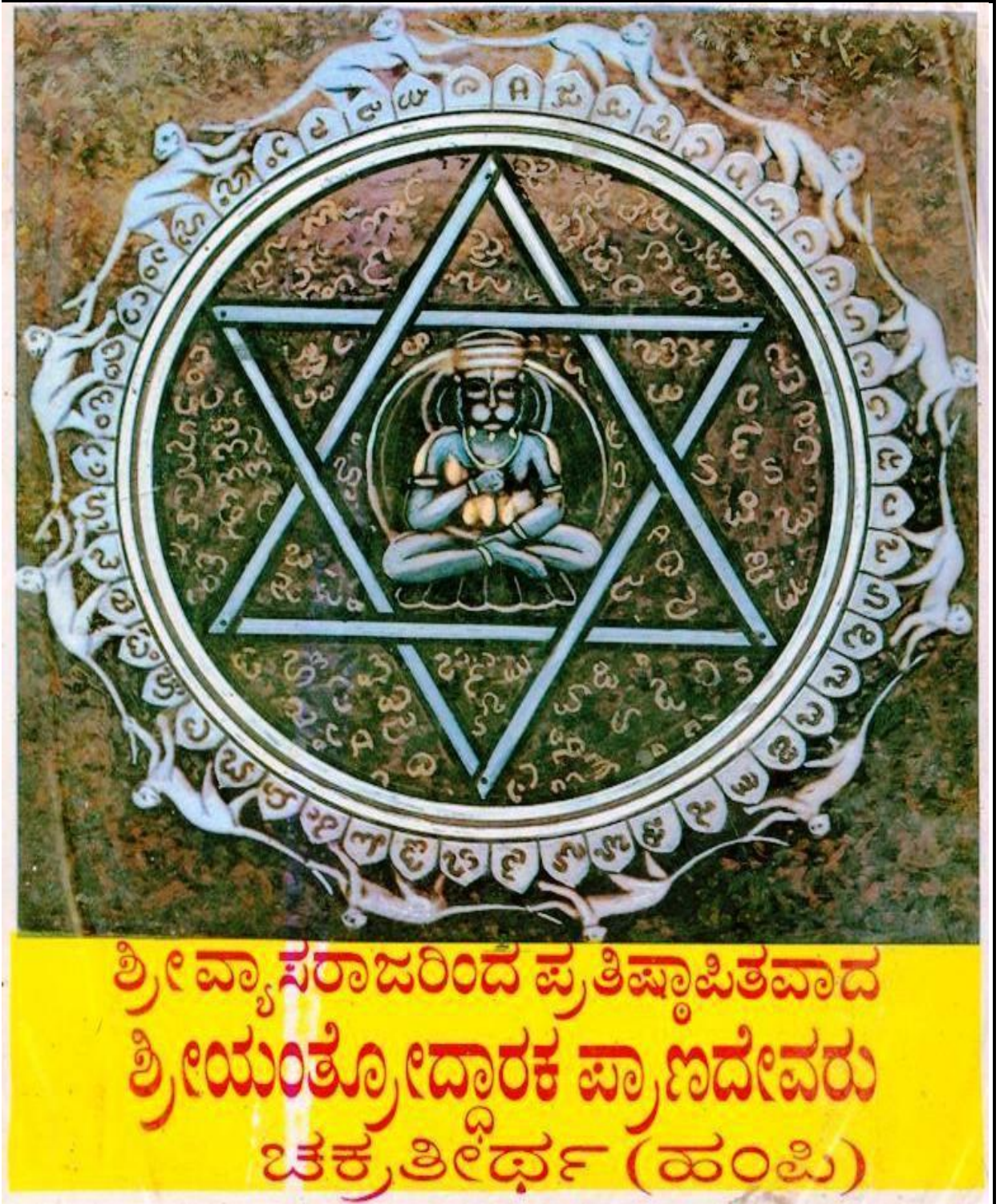
पुत्रार्थी लभते पुत्रं यशोर्थी लभते यशः।

विद्यार्थी लभते विद्यां धनार्थीलभते धनम् ॥७॥

सर्वथा माऽस्तु संदेहो हरिः साक्षी जगत्पतिः ।

यः करोत्यत्र संदेहं स याति नरकं ध्रुवम् ॥८॥

॥इति श्रीव्यासराजयतिकृत यंत्रोद्धारक हनूमत् स्तोत्रम् ॥



Hanuman – The Asadhya Sadhaka Swamin
(A study on the multidimensional God)

Iconography of Hanuman's Moortis



Generally, we come across Hanuman idols/moortis depicted as carrying Sanjeevani Parvata. But typically, in Madhva sampradaya especially in Sri VyasaRaja pratishtitha Hanuman vigrahas/moortis, we come across a unique symbolism (as depicted below)

Typically, one hand of the idol opens towards the sky or the devotee (giving abhaya);

The other hand holds a flower called Sowgandhika Pushpa;

The tail of the idol goes over the head, makes a semi-circle and the end resembles like a circle;

A bell hangs at the end of the tail;

YANTRODDHARAKA was an exception;

Another unique feature in the symbolism of Lord Hanuman icons installed by Sri Vyaasaraajaru is depiction of Avathara-Thraya of Lord Vaayu (Hanuma - Bheema - Madhwa);

Face/Tail indicates Lord Hanuman;

Saugandhika Pushpa in one hand indicates Bheemasena;

Sikha on the head indicates Sri Madhvacharya;



{Image depicted above is an icon sculpted by Sri VyaAsaRaAjaru with his own hands as a prateeka of 732 Hanuman moortis installed by him across the country. It is with Sri Vyasaraaja Matha (Sosale)}

Significance of BELL in Sri Hanuman's tail (sangraha)

The Bell in Hanuman's tail - is an interesting feature that can be seen not just in Vyasa-Anjaneya pratima-s but also in many pratima-s across Bharata bhUmi. I have learnt one legend associated with it from elders.

Here is the legend... Before leaving for Lanka, Sri Rama raised an army of monkeys & bears. He assured the families of these warriors that "I loose none but will return with all." Message

vAnara army was filled with many varieties of monkeys with varied shape, size & battle power. 'singilIka' was one such monkey variety of dwarf vAnarAs. singilIkA-s don't carry weapons but use teeth & nails to attack enemies. They engage in deadly melees & fall upon enemy en-mass.

Now, we come to the time & setting wherein an epic battle between Rama & Ravana was raging. Many of Ravana's finest generals & warriors including his many sons have fallen in the battle. Left with no option, Ravana woke up his sleeping, giant sibling - Kumbhakarna.

Ravana ordered him to fight Rama. Kumbhakarna tried to reason with his elder brother but went into battle due to brotherly love. He came to battle field raiding a huge chariot. This chariot was decorated with a string of tiny bells around its canopy.

The giant rAkshasa fought with great gusto only to succumb to deadly rAma bANa. As Kumbhakarna started falling off from chariot, his hand hit against a bell hung to the canopy. Due to the impact of Kumbhakarna's mighty hand, the bell got disjoined & fell on the ground.

That very moment, a team of 1000 singilIka-s were moving towards a rAkshasa. They got trapped under this bell which was huge as a mountain for their size. Unaware of what befell on

them & unable to figure out why sudden darkness wrapped them in, singilIkAs started worrying.

Few moments later, one monkey said "I fear no one would be saving us?" Another said "We are doomed." Yet another said "It is our fault to come here." After sometime, some monkeys have started finding fault with their king, Sugreeva.

The fit of rage caught up with many & they began to accuse Rama & Hanuma as the reason for their misery. An aged monkey among the lot shouted over others to calm down & said "Let us not loose hope in Sri Rama. Let's chant his nAma & see what happens."

Having got nothing much to do singilIkA-s one-by-one engaged in rAma nAma smaraNa.

Meanwhile, outside the bell, Ravana too got killed by rAma bANa marking the end of the battle. Now, Rama sitting in his camp ordered Sugreeva to take a count of his armies. Sugreeva returned to Rama with 1000 nos. short. Rama ordered for re-count but to no avail.

Rama got up by saying to Hanuma - "Lead the way into the battle field, I will search for the missing companions." On hearing this, Hanuma started towards the battle field strewn with bodies of slain rAkshas, broken charriots, spears, shields etc.

As Hanuma was clearing the debris, Rama started looking either sides for clues that could lead to missing monkeys. Little far into the field, Rama stopped midway & pointed towards a bell.

All got surprised by this act & were looking quizzically at Rama. Meanwhile, Hanuma having understood the mind of Rama, instantaneously put his tail into the ring of the bell & lifted it gently.

There, inside the bell, were 1000 tiny monkey warriors with closed eyes & tAraka nAma on their lips. Thus went an uproar "Jaya Jaya Rama...Jaya Jaya Rama" like a thunder from the sky.

Having the silence thus far surrounding them shattered & a flood of bright light hitting their eyes, those small singilIkA-s came to senses & opened their eyes. Ah! There He is...AjAnubAhu, aravinda dalAyatAksha, niShAcharadhvamsi, the ever-beautiful Rama Swamy!

Unable to believe their bhAgya & caught unprepared to welcome it, those singilIkA-s stood like images drawn by a skilled painter. Another round of applause by rest of army caused the tiny warriors to know what to be done next.

They prostrated before the lotus feet of Sri Rama in reverence, with devotion but more importantly to condone their retribution of doubting Sri Rama. Rama smiled & bestowed his sacred 'karaspArsha' that even Sri Lakshmi can't have at Her will.

Later Rama turned his eyes towards Hanuma, standing tall among kapi-s but slightly bent in obedience in his Swamy's presence. A shining bell in his tail he looked like prasanna, abhaya, varada AnjanEya. Bhagawan Rama was beyond limits to see him so.

Rama bestowed a boon that whoever worship Hanuma with bell in tail will be bestowed with greater jnAna, bhakti & vairAgya. They will be brought out from ignorance just like how those singilIkA-s were released by vAyuputra from darkness.

Kannada version (sangraha)

ಶ್ರೀ ವ್ಯಾಸರಾಜ ಪ್ರತಿಷ್ಠಿತ ಶ್ರೀ ಮುಖ್ಯ ಪ್ರಾಣ ದೇವರ ಬಾಲದಲ್ಲಿ ಬಿಗಿಯಾದ ಘಂಟೆಯ ಮಹತ್ವ

ಶ್ರೀ ವ್ಯಾಸರಾಜ ಪ್ರತಿಷ್ಠಿತ ಮುಖ್ಯ ಪ್ರಾಣದೇವರ ವಿಗ್ರಹಗಳಲ್ಲಿ ಬಾಲದ ತುದಿಯಲ್ಲಿ ಘಂಟೆಯನ್ನು ಬಿಗಿಗೊಳಿಸಿರುವುದನ್ನು ನೀವೆಲ್ಲರೂ ನೋಡಿರಬಹುದು .ಗಮನಿಸಿರಬಹುದು / ಆದರೆ ಹಲವರಿಗೆ

ಇದರ ಮಹತ್ವ ತಿಳಿದಿಲ್ಲ. ನಮ್ಮ ಗುರುಗಳು ಶ್ರೀ ವಿದ್ಯಾ ವಿಜಯ ತೀರ್ಥರು ಸ್ವಾಮೀಜಿ ಶ್ರೀ ವ್ಯಾಸರಾಜ ಮಠ ಸೋಸಲೆಯವರು ಅದರ ಮಹತ್ವವನ್ನು ಬಹಳ ಸುಂದರವಾಗಿ ನಿರೂಪಿಸಿದ್ದಾರೆ.

ರಾಮ ಮತ್ತು ರಾವಣರ ಭೀಕರ ಯುದ್ಧ ಕೊನೆಗೊಂಡಿತು ರಾವಣ ಕುಂಭಕರ್ಣ ಇಂದ್ರಜಿತ್ ಮತ್ತು .ವಾನರ ಸೇನೆ ವಿಜಯೋತ್ಸವ ಆಚರಿಸಲು ಆರಂಭಿಸಿತು .ಅನೇಕ ರಾಕ್ಷಸರು ಯುದ್ಧದಲ್ಲಿ ಸತ್ತರು ಒಂದು ಸಾವಿರ ಕಪಿಗಳು .ರಾಮನು ಸುಗ್ರೀವನಿಗೆ ವಾನರ ಸೈನ್ಯವನ್ನು ಎಣಿಸಲು ಹೇಳಿದನು ಕಾಣೆಯಾಗಿದೆ ಎಂದು ಅವರು ಕಂಡುಕೊಂಡರು ಅಷ್ಟರಲ್ಲಿ ಅವರು ಯುದ್ಧಭೂಮಿಯಲ್ಲಿ ಹತ್ತಿರದ . ದೊಡ್ಡ ಘಂಟೆಯಿಂದ ಕೆಲವು ಶಬ್ದಗಳನ್ನು ಕೇಳಿದರು

ರಾಮನು ಸುಗ್ರೀವನಿಗೆ ಘಂಟೆಯನ್ನು ಎತ್ತಿ ನೋಡುವಂತೆ ಹೇಳಿದನು ಸುಗ್ರೀವನಿಗೆ . ಘಂಟೆಯನ್ನು ಎತ್ತಲು ಸಾಧ್ಯವಾಗಲಿಲ್ಲ ಮತ್ತು ಅಂಗದನಿಗೂ ಸಹ ಸಾಧ್ಯವಾಗಲಿಲ್ಲ ಆಗ ರಾಮನು . ಮುಖ್ಯಪ್ರಾಣನಿಗೆ ಘಂಟೆಯನ್ನು ಎತ್ತಲು ಆಜ್ಞಾಪಿಸಿದನು ಆಗ ಮುಖ್ಯ ಪ್ರಾಣದೇವರು . ಗೌರವಪೂರ್ವಕವಾಗಿ ಶ್ರೀರಾಮನಿಗೆ ನಮಸ್ಕಾರ ಮಾಡಿ, ಬಾಲದ ತುದಿಯನ್ನು ಘಂಟೆಗೆ ಕಟ್ಟಿ ಅನಾಯಾಸವಾಗಿ ಘಂಟೆಯನ್ನು ಎತ್ತಿದರು .

ನೋಡಲು ಆ ದೊಡ್ಡ ಘಂಟೆಯ ಒಳಗೇ ಸಾವಿರ ಕೋತಿಗಳು ಅಳುತ್ತಿದ್ದವು. ಏನಾಯಿತು ಎಂದರೆ ಕುಂಭಕರ್ಣನ ಭವ್ಯವಾದ ರಥಗಳನ್ನು ಅಲಂಕರಿಸಲು ಅನೇಕ ದೊಡ್ಡ ಘಂಟೆಗಳನ್ನು ಅಲಂಕರಿಸಲಾಗಿದೆ. ಯುದ್ಧದ ಸಮಯದಲ್ಲಿ ಕುಂಭಕರ್ಣ ರಥದಿಂದ ದೊಡ್ಡ ಘಂಟೆಯೊಂದು ಕೆಳಗೆ ಬಿದ್ದಿತು ಆ ಘಂಟೆಯ ಹೊಡೆತಕ್ಕೆ ಸಾವಿರ .ಆ ಘಂಟೆ ಅಲ್ಲಿದ್ದ ವಾನರ ಸೈನ್ಯದ ಮೇಲೆ ಬಿದ್ದಿತು . ಕೋತಿಗಳು ಅದರಲ್ಲಿ ಸಿಕ್ಕಿಬಿದ್ದಿದ್ದವು

ಶ್ರೀರಾಮ ಮತ್ತು ಮುಖ್ಯಪ್ರಾಣನ ಕೃಪೆಯಿಂದ ಘಂಟೆಯಲ್ಲಿ ಸಿಲುಕಿದ್ದ ವಾನರರು ಜೀವಂತವಾಗಿ ಹೊರಬಂದರು. ಮಂಗಳಗಳು ಜೀವಂತವಾಗಿರುವುದನ್ನು ಕಂಡು ಎಲ್ಲರೂ ಸಂತೋಷಪಟ್ಟರು . ಘಟನೆಯ ಮಹತ್ವವನ್ನು ಗುರುತಿಸಲು, ಶ್ರೀ ವ್ಯಾಸರಾಜರು ತಮ್ಮ ಎಲ್ಲಾ ಪ್ರತಿಷ್ಠಿತ ಮುಖ್ಯ ಪ್ರಾಣದೇವರ ವಿಗ್ರಹಗಳಲ್ಲಿ ಬಾಲದ ತುದಿಯಲ್ಲಿ ಘಂಟೆ ಅನ್ನು ಸೇರಿಸಿದರು.

ಇದನ್ನು ಗುರುಗಳ ಪ್ರವಚನದಿಂದ ಸಂಕ್ಷಿಪ್ತವಾಗಿ ಹೇಳಿದ್ದೇನೆ. ಗುರುಗಳು ಶ್ರೀ ವಿದ್ಯಾ ವಿಜಯ ತೀರ್ಥರ ಬಾಯಿಂದ ಕೇಳಲು ಇದು ಹೆಚ್ಚು ಆಸಕ್ತಿದಾಯಕ ಮತ್ತು ರೋಮಾಂಚನಕಾರಿಯಾಗಿದೆ. ಶ್ರೀ ವ್ಯಾಸರಾಜೋ ವಿಜಯತೇ ಶ್ರೀ ಮುಖ್ಯ ಪ್ರಾಣದೇವೋ ವಿಜಯತೇ ಶ್ರೀ ಮೂಲ ಗೋಪಾಲಕೃಷ್ಣೋ ವಿಜಯತೇ (ಸಂಗ್ರಹ)

Hanuman – The Asadhya Sadhaka Swamin
(A study on the multidimensional God)

Panchamukhi Aanjaneya

(Unique form of Hanuman)



Five faces of PanchaMukhi Hanuman are...

eagle (garuda) – facing West – Garuda drives away evil spells, black magic influences, negative spirits and removes all poisonous effects in one's body

a boar (varaha) – facing North, – wards off the troubles caused by bad influences of the planets and confers all eight types prosperity (Ashta Aishwarya)

a horse (hayagriva) – facing Up – confers knowledge, victory, good wife and progeny

a lion (narasimha) – facing South – removes fear of enemies and confers victory

and one his own Hanuman – facing East – This face removes all blemishes of sin and confers purity of mind.

The Panchamukha Hanuman has ten arms and holds as such ten weapons in each hand. The weapons are a parashu, a talwar, a chakra, a dhaal, a gada, a trishula, a kumbha, a Katar, a plate filled with prasad and again a big Gada.

The origin of Sri Panchamukha Hanuman can be traced to a story in Ramayana. During the war between Lord Rama and Ravana. Ravana took help of Mahiravanka who is the king of Pathala.

Lord Hanuman in order to protect (delusion) Lord Ram and Lakshman formed a fortress with his tail. Mahiravana took the form of Vibeeshana and took Lord Ram and Lakshman to pathala loka. Hanuman entered pathala loka in search of Rama and Lakshmana, He found out that to kill Mahiravana he had to extinguish five lamps burning in five different directions at the same time, so he has taken the Panchamukhi form with Hanuman, Hayagriva, Narasimha, Garuda and Varaha faces and extinguished the lamps and killed Mahiravana. It was blessings of Lord Sri Rama who is none other than the almighty supreme

God Vishnu, that Hanuman could take this unique form with the faces of Vishnu Avatharas.

Five faces represent the multidimensional capability of the mighty Hanuman who is invincible anywhere.

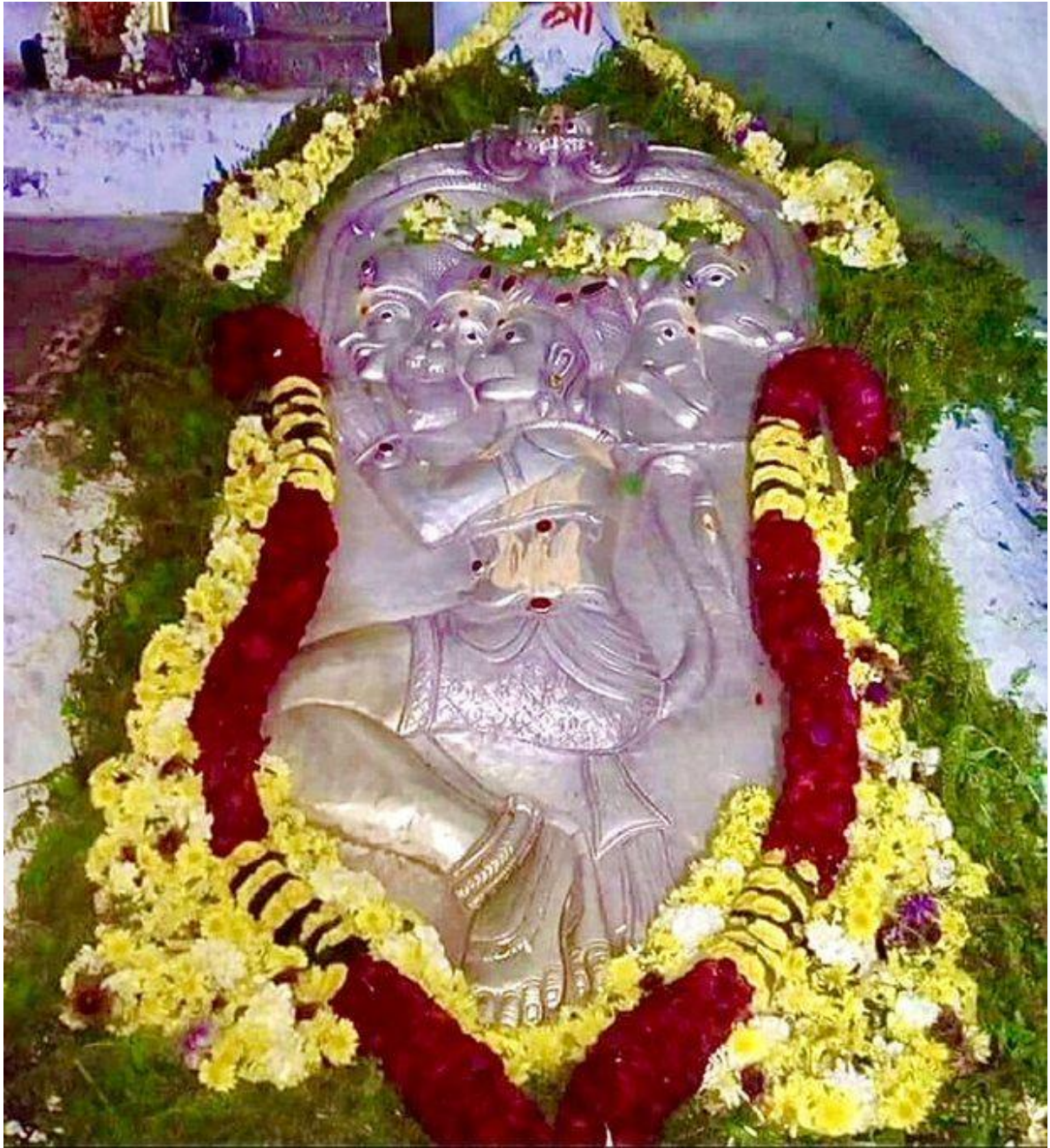
the five vital elements viz. Aakaasa (sky/ether); Vaayu (air); Jala (water); Agni (tejas/fire); and Pruthvi (earth);

being Praana Deva, Hanuman is the vital life force [Praana, Apaana; Vyaana, Udhaana, Samaana].

Panchamukhi AanjaneyaSwamy

PANCHAMUKHI HANUMAN (depicted image) a cave temple where Sri Raghavendra Swamy (Sri GuruRaayaru) had performed penance for 12 years meditating on Panchamukhi (five headed) Hanuman before entering into Brindavana at Mantralayam. Sri Guru Raayaru had darshan of Lord Hanuman in a unique way with five faces (Varaha, Garuda, Narasimha, Hayagreeva and Aanjaneya) at this spot along with Lord Venkateswara (Tirupathi), Goddess Sri Mahalakshmi (Kolhapura), and Kurma Roopi Paramatma Vishnu.





One can find the Moorthis' of these deities inside the temple along with a small Brindavana (replica) indicating the spot where Sri Raayaru did the penance. Lord Hanuman manifested here is in a rare posture, sitting on his knees with folded hands facing east. It is believed and said that whoever worships him will be benefited with merits and fulfilment of their desires.

Hanuman – The Asadhya Sadhaka Swamin
(A study on the multidimensional God)



Hanuman – The Asadhya Sadhaka Swamin
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ಶ್ರೀ ಪಂಚಮುಖ ಚರಿತ

16ನೇ ಶತಮಾನದಲ್ಲಿ ಈ ಗುಹೆಯಲ್ಲಿ ಶ್ರೀರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳು
12ವರ್ಷ ತಪಸ್ಸು ಮಾಡಿದ್ದಾರೆ. ಅವರ ತಪಸ್ಸಿಗೆ ಮೆಚ್ಚಿ ಶ್ರೀಪಂಚಮುಖ
ಪ್ರಾಣದೇವರು, ಕುಲಾಪಾರ ಮಹಾಲಕ್ಷ್ಮಿ, ತಿರುಪತಿ ವೆಂಕಟೇಶ್ವರಸ್ವಾಮಿ
ಮತ್ತು ವಿಷ್ಣು ಕುರ್ಮಾವತಾರದಲ್ಲಿ ಇವರೆಲ್ಲರು ಶ್ರೀರಾಘವೇಂದ್ರಸ್ವಾಮಿ
ದರ್ಶನ ಕೊಟ್ಟಿದ್ದಾರೆ. ಇವರ ಅಜ್ಞೆಯನ್ನು ತೆಗೆದುಕೊಂಡು ಮಂತ್ರಾಲಯಕ್ಕೆ
ಹೋಗಿ ಬೃಂದಾವನಸ್ಥರಾಗಿದ್ದಾರೆ. ಮೂಲ ಅರ್ಚಕರು ಶ್ರೀ ಅನಂತಾಚಾರ್
ಇವರು ರುದ್ರದೇವರು, ಗಣಪತಿ, ಶೇಷದೇವರು ಪ್ರತಿಷ್ಠಾಪನೆ ಮಾಡಿದ್ದಾರೆ.

ವಿಶೇಷ ಸೂಚನೆ

1. ದೇವಸ್ಥಾನದ ಮುಂದೆ ಪೂರ್ವ ದಿಕ್ಕಿನಲ್ಲಿ ಪಾದರಕ್ಷೆಗಳ ಗುಡಿ ಇದೆ. 2. ದೇವಸ್ಥಾನದ ಹಿಂದೆ ಪಶ್ಚಿಮ
ದಿಕ್ಕಿನಲ್ಲಿ ನಿಸರ್ಗ ನಿರ್ಮಿತ ಪುಷ್ಪಕ ವಿಮಾನ ಇದೆ. 3. ವಿಮಾನದ ಬದಿಯಲ್ಲಿ ನಿಸರ್ಗ ನಿರ್ಮಿತ
ಗಾಜೆ ತಲೆದಿಂಬು ಇದೆ. 4. ದೇವಸ್ಥಾನದ ಉತ್ತರ ದಿಕ್ಕಿನಲ್ಲಿ ಗ್ರಾಮ ದೇವತೆ ನಿರಕಲನ್ನು ದೆವಿ ದೇವಸ್ಥಾನವು ಇದೆ.
ಈ ದೇವಸ್ಥಾನಗಳಲ್ಲಿ

**ಮೂಲ ಅರ್ಚಕರು ಶ್ರೀ ಅನಂತಾಚಾರ್ ಪಂಶಹರೆ ಇಂದಿಗೂ
ಎಲ್ಲಾ ಪೂಜಾ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ನಿರ್ವಹಿಸುತ್ತಿದ್ದಾರೆ.**

Sri GuruRaayaru did upasana of Lord Hanuman (Vaayu dEvaru) in this form and had darshan accordingly.

As per the Kshethra Mahatmya this location is said to be in existence since days of Tretha Yuga. Lord Hanuman is believed and said to have visited this spot during the epic days of Ramayana during the course of getting Sri Rama and Lakshmana released from Mahiravana.

You will find rare and giant rocky structures in the replica of a bed and a plane (elevated rock) said to have been used by Lord Hanuman. There is also an underground passage near Erukalamba temple through which Lord Hanuman is said to have reached Mahiraavana and finally killed him.



Outside the main temple there is a spot where we find a very large sized foot wear being worshiped said to be of Lord Hanuman. It is said and believed that Lord Hanuman uses this foot wear which is replaced once in five years as per the local customs and beliefs when they get soiled due to wear and tear.

Apart from this there is a temple of Goddess Erukalamba (Grama Devatha) located at a small distance from Panchamukhi temple. She is the presiding deity of this place who is also worshiped by the pilgrims coming from far off places.

Since the days of Sri Raayaru the temple has come into prominence. People visiting Mantralayam will make it a point to visit this temple to seek the blessings of Lord Hanuman in a rare form. During festival days especially on the new moon

(Amaavaasya), full moon (Pournami), Tuesdays, and Saturdays there will be rush of pilgrims to this temple.

The temple of Panchamukhi Aanjaneya Swamy is located on the banks of river Tungabhadra about 20 km to the north of Mantralayam. It is on the Karnataka – Andhra border coming under Karnataka state about 2 km from Ganadhala village. Bus facilities are available on this route with buses from Mantralayam to Raichur and Manvi passing via Panchamukhi. Private transportation (Tempo/Auto) facilities are also available from Mantralayam to Panchamukhi.



पंचमुखीमारुतीस्तोत्रम्

श्रीरामपादसरसीरुहभृंगराज ।
संसारवार्धि पतितोद्दरणावतार॥
दुस्साद्यराज्यधनयोषिददब्रबुद्धे ।
पंचाननेश मम देहि करावलंबम् ॥
आप्रातराश्रितकुनाथनिकेतनाली ।
संचारकृत्यपटुपादयुगस्य नित्यं ॥
मानाथसेविजनसगमनिष्कृतम् नो ।
पंचाननेश मम देहि करावलंबम् ॥
षड्वर्गवैरिसुखकृबहुदुर्गुहायाम् ।
अज्ञानगाढतिमिरातिभयप्रदायम् ॥
कर्माऽनिलेऽन विनिवेशितदेहधर्तु ः ।
पंचाननेश मम देहि करावलंबम् ॥
सच्छास्त्रवार्धिपरिमज्जनशुद्धचिताः ।
त्वत्पादपद्मपरिचिंतनमोदसांद्राः ॥
पश्यन्ति नो विषयदूषितमानसं मां ।
पंचाननेश मम देहि करावलंबम् ॥
पंचेंद्रियार्जित महाखिलपापकर्म ।
सक्तो न भोक्तुमिह दिनजने दयालो ॥
अत्यंत दुष्टमनसो दृढनष्टदृष्टेः ।
पंचाननेश मम देहि करावलंबम् ॥
इत्थं शुभं भजकर्वेकटपंडितेन ।
पंचाननस्य रचितं खलु पंचरत्नम् ॥

यः पापठीति सततं परिशुद्धभक्त्या ।
संतुष्टमेति भगवान् खिलेष्टदायी ॥
॥ इति श्रीमत पंचमुखीमारुतीस्तोत्रम् संपूर्णम् ॥
कृष्णार्पणमस्तु

Hanuma Jayanthi

Birth of Lord Hanuman...

There are several stories related to the birth of Lord Hanuman. We find one such story, in Sri Venkatachala Mahatmya (published by TTD) as mentioned in Sri Brahmanda Purana as a Bhrgu - Narada samvaada.

During Treta Yuga, Hanuman's maternal grandfather whose name also was Kesari had a desire to have Lord Shiva as his son and accordingly did penance. But Lord Shiva told him that since it was not possible for Kesari to beget a son as per his destiny, he gave a boon to him that his desire will get fulfilled through his daughter. Accordingly, Anjanadevi was born and she got married to a Vanara warrior called Kesari. Even the couple had no children for a long time.

Anjanadevi in her previous birth was an Apsara by name Punjikasthala. Due to a curse, she was born on Earth in the Vanara clan as daughter of Kesari. As per the divine direction Anjanadevi did penance for several thousands of years on Venkatadri hills (Tirumala) and started worshiping (upasana) Vaayu the Mukhyaprana. That was also the time when Lord Vishnu was to take birth as Sri Rama in TretaYuga.

On one such occasion, Anjanadevi had an encounter with Mukhyapraana Deva, as a result of which she became pregnant (which will not defile her paativraytya) and gave birth to a son Vaayuputra the mighty Hanuman (प्रथमो हनूमन्नाम)

Hanuman is known as Pavana (Vaayu) Putra. Being son of Anjanadevi, He is Aanjaneya (Anjaniputra). He is also known as Maruthi being the son of Vaayu (Maarutaatmaja) who is also known as Marut. Vaayu is also known as Vaata, being an incarnation of Vaayu, hanuman is also known as Vaataamaja.

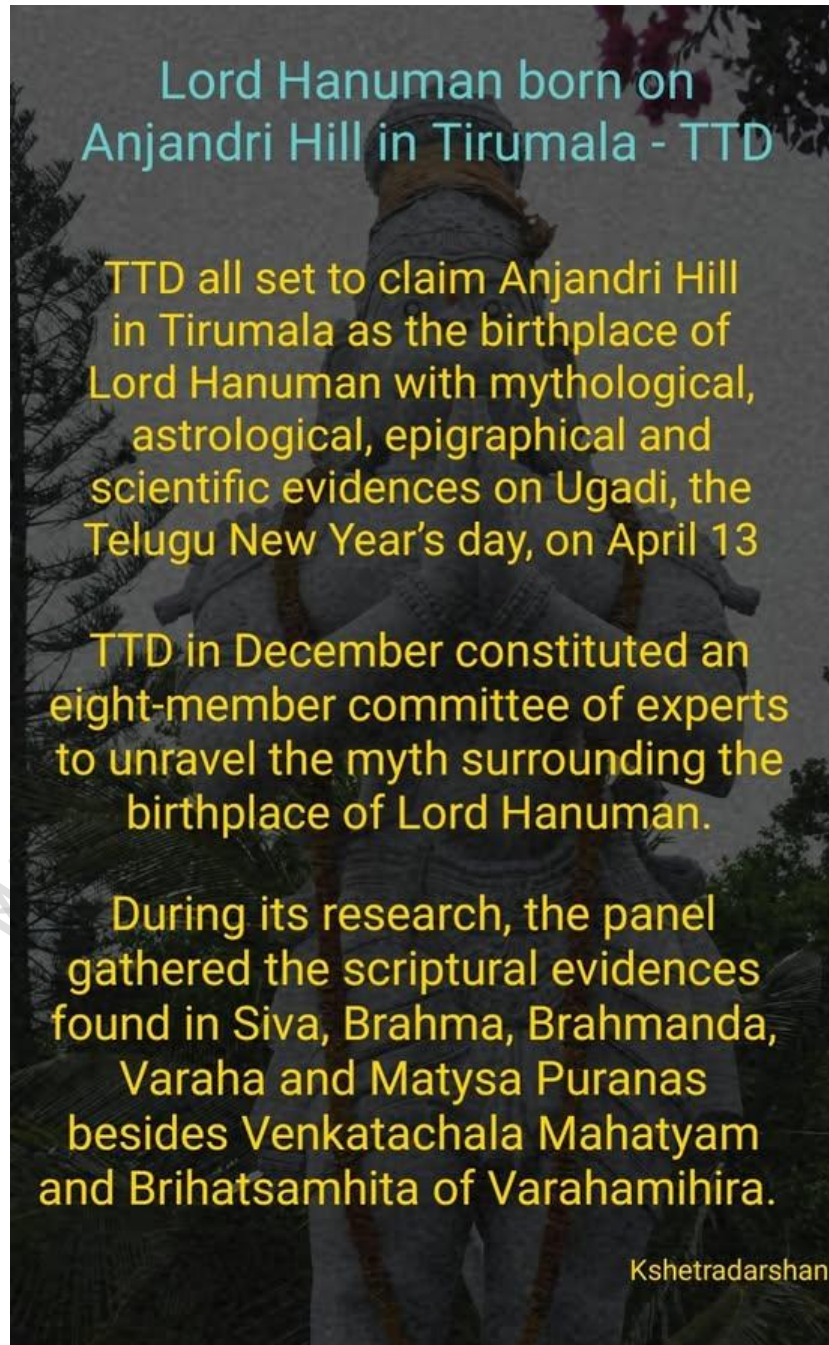


Mano- Javam Maaruta- Tulya- Vegam
Jitendriyam Buddhi- Mataam Varisstha |
Vaata- Atmajam Vaanara- Yuutha- Mukhyam
Shriiraama- Duutam Sharannam Prapadye |



In some parts of the country Hanuman is known as Bajrang Bali. This is a dialectical variation of the word vajra~Nga bali (vajranga balee) implying he has a body strong as Indra's Vajrayuda.

The place where Lord Hanuman's mother did the penance on the Venkatadri hills became popular to be called as Anjanadri which, one can find even today while going to Tirumala Hills.



The Committee constituted by TTD and headed by Vice-Chancellor of National Sanskrit University Tirupathi declared Anjanaadri of Tirumala Hills as the birth place of Lord Hanuman. The Tirumala Tirupati Devasthanams has declared Anjanadri of the Tirumala hills as the birthplace of Lord Hanuman, a conclusion it says is based on literary, mythological, epigraphical, and scientific, geographical evidence.

Read more at: <https://www.deccanherald.com/india/ttd-declares-tirumala-anjanadri-as-hanumans-birthplace-rules-out-hampi-kishkinda-976937.html>

There is another group who claims Anjandri Hills at Anegondi (Hampi - Karnakataka) as the birth place of Lord Hanuman. Kishkindha is identified with historical Hampi of Vijanayanagar empire on the banks of holy river Tungabhadra.



It is possible that Anjanadri (on Tirumala Hills) might be the place where Anjana Devi did Tapasya to beget Hauman and Anjandri hills at Anegondi (Hampi in Karnataka) might be the place where she gave birth to Hanuman.

Due to Kalpanthara/Manvanthara bheda the stories might differ. It could also be same place segregated due to geographical aspects as there is Yuga beda.

Chaithra Sukla Pournami in the lunar month Chaithra maasa is purported to be the day Lord Hanuman was born, celebrated as Hanuma Jayanthi.

On this day Lord Hanuman is exclusively worshiped by one & all for good health, peace, relief from struggles, overall prosperity.

Hanuman to be worshiped with Hanumad anthargatha Seetapathi Sri Ramachandra with shodasa upachara pooja - Madhu Abhisheka - Vayu stuti etc.

According to regional beliefs, customs and traditions, regional calendars it is celebrated on different lunar dates.

In some parts it is celebrated on the 10th lunar day of the dark fortnight in the lunar month of Vaisakha maasa (Vaisakha Bahula Dasami);

while in some other parts of the country it is celebrated on 13th lunar day of the bright fortnight in the lunar month Margasira maasa (Margasira Sukla Trayodasi) which is also known as Sri Hanumad-Vratha;

hAnumAd VrAta (Margasira Sukla Trayodasi)

Dedicated to Lord Hanuman, suklaTrayodasi during MargasiramaAsa is reckoned as HanumadVrata. This we find

mostly being observed in South especially in Karnataka and Andhra Pradesh states.

On this day Lord Hanuman is exclusively worshiped by one & all for good health, peace, relief from struggles, overall prosperity.

Hanumad Vratha Vs Hanuman Jayanthi

There is some confusion among the public as they assume Hanumad Vratha as Hanuman Jayanthi (the day Hanuman was born). But both are different.

Chaithra Sukla Pournami (full moon day) in the lunar month of Chaithra maasa is purported to be the day Lord Hanuman was born celebrated as Hanuman Jayanthi.

Whereas, Hanumad Vratha (Margasira Sukla Trayodasi), is the day exclusively earmarked for worshiping Lord Hanuman.

A reference to Hanumadvratha is believed to have been made in Bhavishyottara Purana.

We come across more than one sampradaya in the aacharana of Sri Hanuma Jayanthi according to regional beliefs, customs/traditions, regional calendars, also may be due to Manvanthara bheda, celebrated on different lunar dates.

Chaithra Pournami in the lunar month Chaithra maasam; (in most parts of the country and especially in Madhva sampradaya). This is backed by Skaanda PuranaAntargata (Vaishnava Khaanda) Sri Venkatachala Mahatmya.

Vaisakha Bahula Dasami in the lunar month of Vaisakha Maasam (mostly in Andhra Pradesh) [not backed up with any scriptural confirmation]

Margasira Amavasya (mostly in Tamil Nadu) not backed up with any scriptural confirmation;

In some parts people even celebrate on Margasira Sukla Trayodasi (on the day of Hanumad Vrata) which is not correct.

There is one more lunar date also that I have come across (Sravana Sukla Ekaadasi in Sravana Maasam as per Sri Bramhaanda PuranaAntargata Sri Venkatachala Mahatmya) which is not being followed.

In view of the above IMHO it is more appropriate to observe Hanuma Jayanthi on the day of Chaithra Poornima in Chaithra Maasam.

Whatever may be the dates of celebration, worship of Lord Hanuman is prevailing in Hindu religion since Ramayana days and Lord Hanuman is one of the best known and most widely worshiped Deity of Hindu Dharma. All walks of people worship him regardless of affiliations.

Lord Hanuman the personification of true and resolute devotion to Lord Sri Rama is known for his righteousness, courage, strength, valor and discriminative intelligence.

मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठ ।

वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शरणं प्रपद्ये ।

बुद्धिर्बलं यशोधैर्यं निर्भयत्वं अरोगता ।

अजाड्यं वाक्पटुत्वं हनूमत् स्मरणं भवेत् ।

श्री राम जय राम जय जय राम



BENEFITS OF SERVING HANUMAN

HANUMAT SEVA PHALSHRUTI (RAMAYANA NIDARSHAN)

Mahasagar seeing Hanuman fly inspired Mainak, who was drowned in the sagar, "O, Mainak, rise up and do the seva of Rama doota, ask him for taking rest on your peaks"

Mainak parvat rose in the ocean and asked Hanuman, "Oh! Veera kindly take some rest on me and eat fresh sweet fruits."

Hanumanta embraced the golden peak, and there was pushpa-vrishti (shower of flowers) from devatas as even when there was scope for rest and some enjoyment, Vayudeva (Hanuman) rejected it and concentrated on Raama Karya only [we do get sukh intermittently in life but life is about sadhana, if sukha becomes a hindrance to sadhana then, that sukha should be rejected].



Devendra (Indra) applauded Mainak, "I am happy with you Mainak, you have done Raam seva and thus, I give you Abhaya-protection."

Just because Mainak served Hanuman he got preeti of Indra, that too without asking. Vayudeva (Hanuman) seva will give preeti of all devatas, they will bless unasked and give phala. Indra immediately came and said all by himself, when Mainak was actually hiding in ocean from the fear of Indra. The prelude to this unasked blessing from Indra is the story where Indra had cut wings of all mountains, but, Mainak had escaped that. But by offering seva to Hanuman instantly, a major problem of Mainak got solved.

For many years Mainak was afraid of Indra and never came up due to that fear. Mainak is Parvati Devi's brother, shyala (brother in law) for Rudra, even Shiva could not help. Mainaka was in dayniya parishthithi (miserable situation), he was hiding obscure from world. This bad karma of Mainak also got washed away [without thinking about it] and he was given relief.

When one does very high order punya, its effect is seen immediately [one does not have to wait till next janmas to get its fruits] and Vayudeva's (Hanuman) seva is Atyutkat Punya - punya of highest order, it immediately gives results, sheeghra phala dayaka - gives the desired instantly [even if you have not intended for it in seva sankalpa].

The immediate problem at hand gets solved if one does Hanumat seva. Even if elders [whom we fear] are not happy and we feel uncomfortable, Hanumat seva solves those issues without having to think about it or struggle to find solution for it.

At times we face very bad days, destiny goes against us, nobody helps us, even our own relatives express inability, and finally, we resign to fate and say to ourselves, "homa, japa are not giving any phala, do they give instant result, all karmas give phala in next janma, now I am asking for job, money, these homas etc. What is the use, if they give good job in next

janma? What use is it if I am born wealthy in some other janma? Will my problem get solved now? Is there a WAY?"

HANUMANT SEVA IS THE WAY- DO HANUMAT SEVA, AND FORGET YOUR WORRIES!

Some thoughts that can occur in one's mind - Does Vayudev listen to our request? He is a busy soul and I am alpa jeevi, should I be praying directly to HANUMAN, even when I know is ever busy with important assignments assigned by the Lord. This doubt can be cleared by the following instance.

Hanuman asked Mainak, "what is your problem? Why are you staying in the ocean like this? Look at the karuna of atyanta dayalu, Vayudeva (Hanuman) he didn't ignore Mainak by saying, I am busy here, as I have a very important work to do, even though he was on Raama Karya, what could be more important than that- Samudra Langhan was the highest mission of Hanuman's life, yet he kept an open mind, enquired the kushal mangal of Mainak, observed his vyatah and addressed it. That is an utmost SATTVIK laxan.

A satvik Guru always addresses the difficulties of one who approach them, even if one has NOT ASKED for that.

In today's world, even ordinarily successful person would forget about problems of others and be busy in show of their so-called success. They, when asked for help, will repeatedly say, "I don't have time; I have to catch next flight; can we discuss this later? Okay, two minutes, can you sum up your problems? Your two minutes are over, next time gentleman you have just wasted my time - all these are durlaxanas. Giving an ear to needy is must but most SATTVIK does not even give ear, he asks [however busy he may be] never fails to enquire the trouble and difficulties and addresses them.

When a request is made to anyone whom we love, but that person feels people that he is being flocked because he is great

what does he do - he rejects the love and the request that is made due to that love.

But Vayudeva (Hanuman) is not like that, even in his busiest moment [even in the middle of an important work such as Rama-Karya] he asked Mainak, "why are you in the ocean?" And when Mainak offered service (seva), he EMBRACED him not disappoint him, because a Sattvika soul does not show constraints or contempt, he simply obliges. He finds ways and means to oblige. He is attentive because he intends to oblige, he doesn't feign a busy schedule.

We all have constraints, but when faced with acute constraints some abhyagat is before us we will say, I want to help, but my hands are tied. Sorry, I cannot do anything at this moment but friend I sympathize. God is great," such words are empty words. They show denial, they hurt. Sattvika people do not use these words; they assist others in finding solutions, by being with them, and not leaving them half way.

Hanuman embraced Mainak, and saw to it that Indra comes to Mainak and gives him abhaya. For a small gesture, a SATTVIK gives back in mountainous amounts. What a Sattvika did even if MAINAK was disturbance in work, he (HANUMAN) did not scold him, and he helped. Hanuman is our person in charge and he is very dayalu, he doesn't allow us to open our mouths, he himself asks, "yes, any problem? Why are you looking dull today?"

Some people, who like to show their power and busyness need a following so that their egos are continuously satiated, but Hanuman did not ask Mainak to follow him, he waited saw his plight, asked him his kushal-mangal and also embraced him [all the while explaining what is the importance of Raam karya, why rest is not needed, as he is not tired] etcetera. So much indulgence our boss (Hanuman) shows in those who offer him service.

In our lives we keep false hope on people and run after to appease them for a favor, job, interview, position, etcetera, but that favor from a mere human becomes a far-fetched idea.

But our boss (Hanuman) is not like that, he sees your preparation, your problems, appreciates your intentions, and awards you immediately. One must serve those people where results are immediate, why serve the ONE who doesn't even know what's their capacity?

Each incident in Ramayana one can dwell for years - that's what Narayana Panditacharya says! So, without any worry just do Hanumat Seva!

Hari-VaAyu Stuthi (a brief note...)

Followers of Madhva philosophy treat VaAyu-stuti as a sacred Mantra. No daily ritual is complete without the chanting of Vayustuti.

"Amongst the stotras of Madhva Sampradaya recitation of Dwadasa stotra of Acharya MadhvaRu himself and Vayustuti of Trivikrama Panditacharya have become indispensable in the nitya karma of a devout Madhva householder.

One can say that Vayustuti has life-saving power (Sanjivini Shakti) which has given spiritual lustre to lakhs of people and fulfilled various desires in their life.

SriMad-Vayustuti has 41 slokas composed by Sri Trivikrama Panditacharya and two opening slokas composed by Sri MadhvacharyaRu himself make a total of 43 slokas in Hari-Vayu Stuthi.

Vayu stuthi came out spontaneously/extempore from Sri Thrivikrama Panditacharya when he saw Sri Madhvacharya in three forms as...

Hanuman worshipping Lord Sri Rama; Bheemasena worshipping Lord Sri Krishna and Madhvacharya worshipping Sri Vedavyasaru (Hanuma - Bheema - Madhva);

Perhaps Sri Thrivikrama Panditacharya must be the only fortunate person who could see the three incarnations of Lord VaAyu (Hanuma-Bheema-Madhva);

As Vayu Stuti composed by Sri Thrivikrama Panditacharya only extols the three incarnations of Lord Vayu (Hanuma-Bheema-Madhva); Sri MadhvacharyaRu added two slokas (composed by HIm) eulogizing the supreme God Hari Sarvottama Lord Vishnu in His incarnation as Narasimha which is called as Nakha Stuthi. Put together it is called Sri Hari-Vaayu Stuthi.

Sri Hari Vayu Stuti comprises 8 sections....

(2) siokas of Nakha Stuti, prefixing Vayu stuti;

Vayu Stuti beginning with Mangalacharana (6 slokas) followed by...

Moola Vayustuti (10 slokas),

Hanumantha avatara (5 siokas),

Bheemasena avatara (7 slokas) and

Madhwa avatara (12 slokas);

ending with one sioka of Phala shruti;

Vayu stuti suffixed by two siokas of Nakha Stuti.

Every Sloka of Vayustuti is significant as each one provides special benefit to the devotees when they recite it with ardent devotion.

Hanuman – The Asadhya Sadhaka Swamin

(A study on the multidimensional God)

PHALASHRUTI OF SRI HARI-VAAYU STUTI

Nakha Stuthi	Phala Shruti...
1	Sakalanishta nivarana
2	Sakalanishta nivarana
VaAyu Stuti (sloka #)	Phala Shruti...
1	Vakpatutva - Vidyasiddhi;
2	Yajnasiddhi - prajnaprapti;
3	Vyadhiparihara;
4	Japasiddhi - Mantrasiddhi;
5	Parakramasiddhi - Shatrunasha;
6	Snehasiddhi Santapanasha;
7	Bandhamoksha - Swalabha;
8	Unmada nivritti;
9	Streevasha;
10	Santanasukha prapti;
11	Shatruvasha;
12	Haridhyana, kleshanivarana;
13	Badha - daaridryanasha;
14	Hari - pitrubhakti, janavasha;
15	Vishnubhakti, Vishnusarvottamatva Jnana siddhi;
16	Mokshasadhana;
17	Paurushasiddhi;
18	Oshadhasiddhi – veeryasiddhi;
19	Sthira prayojana;

20	Sangramajaya, shatrunasha;
21	Asadhyasiddhi, shatruparajaya;
22	Vighnanasha;
23	Yuddha samhanana;
24	Rajyalabha;
25	Vakpatutva;
26	Guruseva samghatana;
27	Jnanasiddhi;
28	Mithyapavada parihara;
29	Janavasha - Rajavasha;
30	Prativadijaya;
31	Shatru - bhutochchatana;
32	Apamrutyuparihara;
33	Roopalavanyalabha;
34	Vichakshanata prapti, vidya samrakshana;
35	Mahadaishwarya prapti;
36	Vairagya siddhi;
37	Adrushyatva prapti - adrushtavastu darshana;
38	Rajabandha parihara;
39	Santana pratibandhana nivritti;
40	Pramodasiddhi;
41	Digbandhana, graha-raja-vyaghradi bhaya nivarana, sarvabhishtasiddhi;

Different types of Saadhana are in vogue for Hari-Vaayu Stuti like, Nitya Paaraayana, Punascharana, Madhu Abhisheka, Homa etc.

MadhvaNaAma...

(composed by Sri SreEpaAdaRaAjaru)

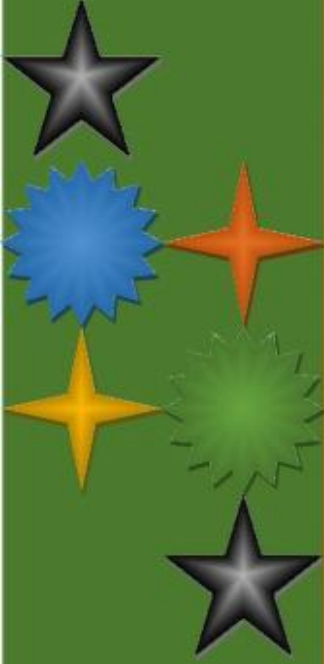
ಮಧ್ವನಾಮ (ಶ್ರೀಪಾದರಾಜ ವಿರಚಿತ)

MadhvaNaAma is one of the most popular works of shrIpAdarAjaRu. A Kannada poem extolling VaAyu dEvaru and his three incarnations. It follows the structure of shri hari-vAyu stuti and was composed by shrIpAdarAjaru for the benefit of those who don't know Sanskrit and/or are not allowed to recite the VaAyu-stuti. Phala-Stuthi for this great work was written by Sri Jagannatha Dasaru adding glory to its greatness and value.

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fundamentals of

Madhva **Siddhanta...**

Dvaita-Tattvavaada

(for novice understanding)



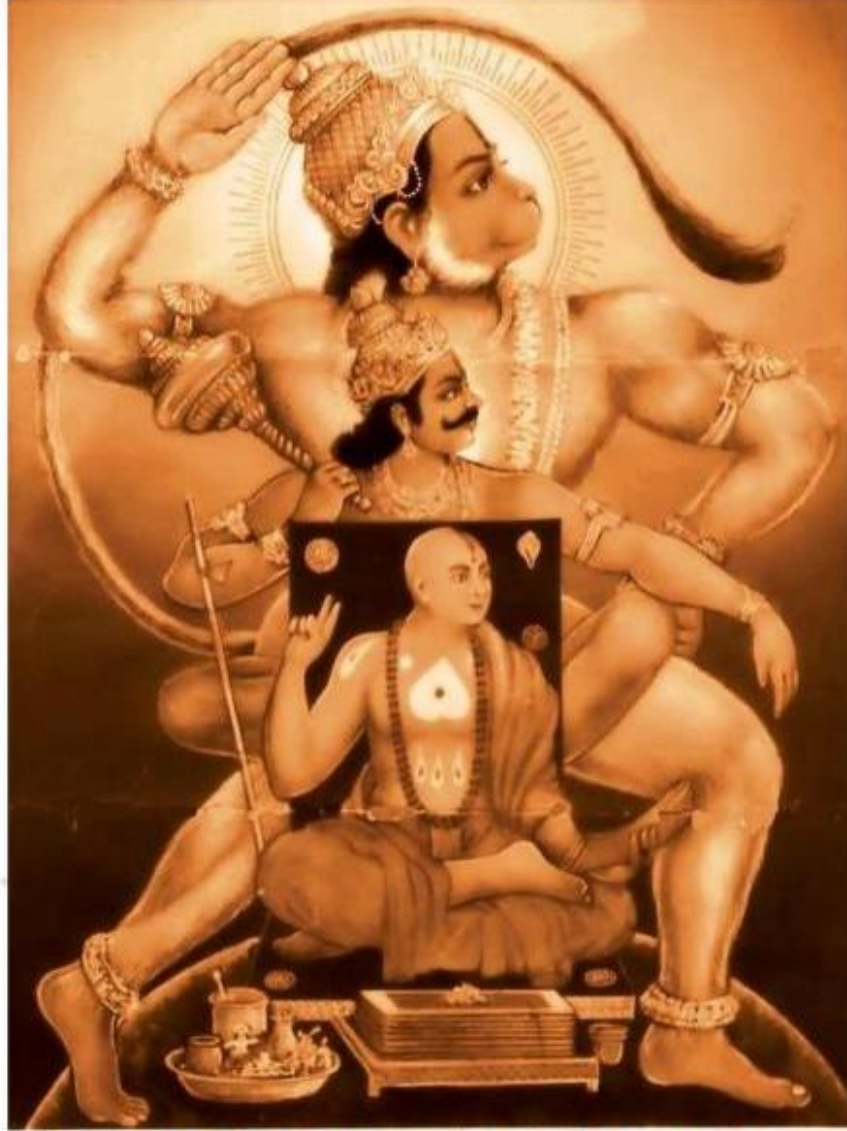
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Hari Sarvottama – VaAyu Jeevottama
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हरि सर्वोत्तम - वायु जीवोत्तम
Hanuma-Bheema-Madhva
(Stotra Sangraha)



प्रथमो हनुमाननाम द्वितीयो भीम एवच । पूर्णप्रज्ञ तृतीयस्तु भगवत् कार्ये साधकः ॥

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PDF Link...

<https://archive.org/details/hanuma-bheema-madhva-stotra-sangraha>



रामो विग्रहवान् धर्मः
rāmo vigrahavān dharmah



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